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THE
Nonconformist and Independent.
THURSDAY, JANUARY 22, 1880.

THE *GUARDIAN* ON "THE SPIRIT OF MODERN NONCONFORMITY."

THE *Guardian* seems to be very much put out by the letter of Mr. CARVELL WILLIAMS on the proposed changes in the marriage laws, which appeared in our columns in the first number of our new issue. That journal was under the impression that Nonconformists generally, and especially their ministers, regarded it as "a grievance and a humiliation" that a registrar should attend marriages in Dissenting chapels as an attesting witness, and it therefore proposed that the attendance of that functionary should be dispensed with, and that Dissenting ministers should be placed, in respect to marriages, on the same footing as the clergy of the Establishment. Mr. WILLIAMS, however—not with scorn, as the *Guardian* says, but in a quiet way—while he recognised the "handsomeness" of the proposal, stated that Nonconformists were not agreed as to its acceptance; that he himself did not regard the presence of the registrar as a humiliation, and that, instead of abandoning the lines laid down by the Act of 1836, it would be better to go further in the same direction, and to place the clergyman on the footing of the Dissenting minister. "It is," he added, "a levelling-down, not a levelling-up process which is needed. It is the Episcopal ministers who should, in this matter, be disestablished, and not Nonconformist ministers who should be established."

Quoting this, and also some sentences from a Nonconformist contemporary, the *Guardian* asks, "Where in the world do our Dissenting friends discover such far-fetched scruples?" and declares that "it is surely the most ridiculous and fantastic of all punctilios that ever were devised." Then, still proceeding interrogatively, it asks, "Or is the scruple, in fact, a pretext, put forth, not very ingenuously, to veil a less honourable sentiment which really lies at the bottom?" "It is not the sense of a grievance under which Mr. CARVELL WILLIAMS and his allies labour." "It is simply and merely envy—a pain and grief felt, as ARISTOTLE puts it, not because I want a thing, but because you have it." Then the *Guardian* goes on to say that Dissenters "have perfect liberty in every way and shape. Their real grievances have been long since abolished;" but "Nonconformists, or, rather, the agitating and noisy section of them, are no more contented than they were before. Nay, they are more embittered against the Church than their forefathers were," though the latter suffered from disabilities from which they are free. They sever themselves from a great national institution, and because they do not want it themselves desire to deprive others of it who do. Others wish to invest the marriage tie with the sanctions of religion; but they, while they do not dispute the wisdom of doing so, "will not have it, because it might carry with it something which might indirectly recognise the principle of a State-interest in religion." It is as though they said, "Perish morality, only disestablish the Church!"

This slender incident has excited even darker suspicions in the mind of the irritated *Guardian;* for this envious and grudging spirit "is a quality which, if once gratified, is not likely to want other objects were the National Church out of the way;" so that there is some ground for the fear that "the downfall of this Establishment would inevitably carry with it other very serious and revolutionary changes." It, however, finds one crumb of comfort in the belief that "if Mr. CARVELL WILLIAMS and his friends make it abundantly clear to the plaintest understanding—which they seem, just at present, to be rather wishful to do—that they are compassing the destruction of the Establishment, not because it injures them, but simply from a kind of spite and jealousy, they will do much to defeat themselves." It is further alleged that the alliance of the Liberal party with political Nonconformists was one of the causes of the defeat of that party in 1874; whereas, the fact is, it was a falling off of Nonconformist support which occasioned that defeat; just as it was enthusiastic Nonconformist support which helped to secure the Liberal triumph of 1868, and which will be essential to Liberal success at the coming election. The Liberationists, it is added, are hard at work to persuade men that a hearty Liberal cannot be loyal to Church and State combined. "If they succeed pretty generally, they may possibly, at some distant date, bring about the disestablishment of the Church; but they will previously bring about another disaster to the Liberal party."

The artist who has painted this repulsive picture of "the attitude into which Dissent seems more and more to be gliding in these our days," is either very ignorant, or has a conveniently short memory. According to *his* view, Dissent is the spoiled child of the community and of the time. It has had lavished upon it everything which could reasonably be desired, and the effect has been only to make Dissent more exacting and more disagreeable. Historic facts, and even the facts of to-day, are, by this theory, of course, quite ignored. That Dissent had to fight a long battle for mere existence, and that it has not secured any of its rights, or rid itself of any of its disabilities, without severe and repeated struggles with the Establishment, in whose interest, or supposed interest, it has been sought to repress, or to abridge the power of Nonconformity, these, we suppose, are to be treated—like the sins of the present Government—as dead and buried facts, which now teach no lesson, and are of no significance. But surely it must count for something with even this writer, that religious liberty is still denied to Nonconformists in the parish churchyards, and that mainly because three-fourths of the clergy of the Established Church insist that they alone shall officiate at the interment of the dead. Perhaps, however, he considers that to be only an "artifical," or a "sentimental," or "an "infinitesimal" grievance; but it is they who suffer from, and not they who inflict, a wrong who are the best judges of both its reality and extent. And is it not absurd, first of all, to refuse to redress a grievance, and then to complain that Dissenters are no longer satisfied with the redress of grievances, but "are compassing the destruction of the Establishment, not because it injures them; but simply from a kind of spite and jealousy?"

The *Guardian* is, of course, much too well informed a journal not to know that the opposition of Nonconformists to the Establishment rests upon a far broader and higher basis than the mere desire to prevent the infliction of injury upon themselves. There was, we admit, a time when Nonconformist action gave countenance to the idea that it was directed, less against the principle of an Establishment, than against the effects of an Establishment as regards the rights and liberties of those who are beyond its pale. It was natural that it should be so; for men who are oppressed are likely to seek for relief for themselves as their first duty. But one of the reproaches directed against modern Nonconformity is, that it goes to the root of the matter, by assailing Establishments as such, irrespective of the harm they may do to those who are Nonconformists. That CHRIST'S kingdom is a spiritual kingdom; that the use of physical force, without which the machinery of the State cannot be kept in motion, is alien to the spirit of the Gospel; that reliance upon State-endowments and authority for its maintenance misrepresents that Gospel, and prejudices it in the eyes of men; that a Church regulated by Acts of Parliament and managed by State officials cannot be free, or pure, or thoroughly efficient; that the progress of Christianity is obstructed by the sense of injustice, and by the divisions which are engendered by an Establishment—these are the beliefs which have originated, and have throughout a whole generation sustained, that movement the progress of which fills the soul of the *Guardian* with bitterness, and the ultimate success of which it evidently anticipates. Whatever may be thought of the soundness, or unsoundness, of such views, there is nothing in them of which Nonconformists have any reason to be ashamed. And they can appeal to a history which enables them to regard with amused wonder, rather than with indignation, the glib assertion that they are animated only by envy, and by "a kind of spite and jealousy!"

It is, in fact, too late in the day to check the Liberation movement by misrepresenting its aims, or the motives of its supporters. The principles contended for are now too well understood, have spread too widely, and have penetrated the public mind too deeply, to be successfully caricatured in the fashion which the organ of—what is now called—moderate High Churchism has thought it proper to adopt. The readers of the *Guardian* know very well that the essential principles of anti-State-Churchism are now held by large numbers of members of the Church of England, who are sick at heart as they contemplate the anomalies, the difficulties, and the scandals which have been created in the Church, as the result of its position as an Establishment.

This diatribe of the *Guardian* will, however, be not without its use if it impresses afresh upon those who are seeking to liberate religion from State-patronage and control the necessity for advocating their principles with a breadth of view, an elevation of tone, and a purity of purpose which will do much to silence detractors, and to secure, first, a patient hearing, and then acquiescence in the truths they teach. The nearer we come to the end of this great controversy the greater will be the temptations of the controversialists. We can afford to be both patient and magnanimous, and in proportion as we are so will defeat be softened to the vanquished, as well as our own victory be magnified.

THE DECENNIAL CENSUS.—ROCKS AHEAD!

THIS year a Bill will have to be passed by Parliament to provide the machinery and means for taking the Decennial Census next year. Such a measure is doubtless in preparation, and, according to report, one of its proposals will be the insertion of a column, in which every person in the United Kingdom will be required to indicate his religious profession—that is, every head of a family will be expected to state the religious denomination to which its several members belong. We find it difficult to believe that a minister so generally prudent as the HOME SECRETARY can have been persuaded to accept a suggestion of so obnoxious a character. But experience has shown that in ecclesiastical matters Mr. CROSS bids adieu to his customary good sense. A statesman who with stolid gravity has more than once laid down the preposterous dictum that because the Church of England is the recognised national Church, it is bound to provide religious accommodation for the entire population, whatever other ecclesiastical bodies may do, is capable of any absurdity in the same direction. It is also notorious that the High Church section that has most influence with the Government is bent upon giving effect to this intolerant scheme. Not many months since, Mr. BERESFORD HOPE avowed his intention to press it forward. The honourable gentleman is not, indeed, a member of the Episcopal Bench, though his zeal on behalf of the interests of the State Church transcends that of any bishop—if not of all of them put together, and in that capacity he is capable of exhibiting a pertinacity of sevenfold Episcopal power. To push through Parliament a Bill containing such a clause would be a tempting opportunity for a Tory Government in need of all the help that could be given by a ubiquitous clerical corps, on the eve of a general election, and eager to curry favour with a Church with which it has always been in close alliance.

We may, therefore, reasonably assume that such a proposal is under the consideration of the Government, and that Mr. CROSS and his colleagues would, in this matter, care little for the protests of Nonconformists. But a warning on this subject, addressed to the leaders and members of the Opposition, may be of service to them, and is certainly not premature on our part. Many of them will remember the critical conflict of twenty years ago, when Sir. G. CORNEWALL LEWIS, then the Home Secretary, was induced to make the same proposal, and was heartily supported by the Tory party. Although a large majority of the House of Commons was in its favour, the Liberal Government of the day was obliged to yield to the storm which it had created, and Sir G. C. LEWIS was fain to confess that he could not contend against Mr. EDWARD BAINES and his twenty legions. A Liberal administration was in power at the next decennial period, but prudently forebore to revive a damaging controversy, and to run the risk of being broken to pieces by such another combination of all sections of the Free Churches of England. Liberal politicians may rest assured that the hostility to a census of religious profession has lost nothing of its force, but has rather gained in intensity. Not only have the several Nonconformist bodies greatly grown in strength and numbers since 1861, but their objections to the plan of religious ticketing will be shared by numbers of nominal Churchmen, and others outside all religious communions, and unless we are greatly mistaken, by the great mass of intelligent working men.

1. We distinctly object to such a demand on principle. The State has no right to pry into the religious opinions of the population. Such a claim is altogether beyond its province—an invasion of the sacred rights of conscience. If compliance with the demand is optional, the object sought to be secured must be entirely frustrated. If, as in 1861, it is to be made compulsory to supply the desired information, there would be a gross violation of the liberty of the subject. There cannot be a shadow of a doubt that, to a very large extent, the demand would be resented and resisted as an impertinent interference with private opinion. This was the basis of the successful opposition of Nonconformists twenty years ago, and the changes which have since taken place in the current of religious thought, both within and without the Established Church, would give added force to the protest against such a scheme. We cannot suppose that Liberal politicians will be prepared at this time of day to ignore the deep and wide-spread *disgust* which the proposal would create.

2. A census of religious profession would be worthless for statistical purposes, and under existing

circumstances could only be intended to subserve party objects. Statistics deal only with facts, and it was with facts only that the census of religious worship in 1851 essayed to deal; and it is because those facts were a revelation of the comparative weakness of the Established Church that the proposal has never been renewed, or rather has been persistently resisted by that Church. To ask for a census of religious belief in place of it is to require what could not be accurately given, to countenance an illusion—for *at least one half* of the population make no religious profession, that is, do not frequent places of worship—and to invite coercion and tyrannical interference with private rights. There may be—and probably are—several millions of people who cannot be said to belong to any religious communion, who are simply absenters. A great part, perhaps the majority, of these would, no doubt, in order to get out of the difficulty, ticket themselves as members of the Church of England. Thus at the national expense a machinery would be provided for manipulating a victory in the interests of the Established Church. Parliament would thus put an instrument into the hands of the aristocracy, country squires, and a zealous clergy, for obtaining a *plébiscite* for or against the State Church. And this is the secret, if not the avowed, reason why the device finds favour with politicians of the BERESFORD HOPE stamp. They want to wrest a verdict in favour of their Church; to make it appear—as probably they would, for the social influence and pressure that could be brought to bear through heads of families would be enormous—that the mass of the population is in favour of the Establishment. Under guise of a simple statistical inquiry would lurk a political design of great importance to the Commonwealth; and by the hocus-pocus of a census-paper to be filled up without incurring any responsibility, or providing any effectual check against false statements by the head of each household, would be *pro tanto* decided a great national politico-ecclesiastical question which ought to be constitutionally relegated to the polling-booth.

It is further worthy of note that attempts to obtain information relative to religious belief are not made in any free country. Thus, in the United States, the most elaborate preparations are being made for this year's census. But the inquiry as to religious profession is studiously avoided. "In this country," remarks the *New York Times*, in enumerating the multifarious subjects on which information will be sought in this year's census, "the personal inquiry as to religion has not heretofore been made, and it will not be included in the schedules of 1880. But, as in the last census, the number of religious organisations, churches, sittings, and value of property, will be shown by denominations." As we have said, the same course was pursued in England in 1851, to the general advantage; and we all know why the collection of such useful ecclesiastical *facts* has been discontinued, and why and where the demand has arisen that we should, instead, attempt to register *opinions*.

It is not necessary further to pursue a subject which there may be abundant opportunity of discussing before many weeks have passed. We only desire to utter a timely note of warning. "Forewarned is forearmed." There cannot be any doubt, in our opinion, that the connivance of the Liberal leaders and Liberal members in so fraudulent a scheme—for *fraudulent* it would be in its working—would rend in pieces the Liberal party. We should be sorry to witness so dire a catastrophe on the eve of a general election—sorry also to see our political allies play into the hands of an Established Church which, at the last election, as well as heretofore, was one of the chief agencies in their overthrow. The teachings of history would be, indeed, thrown away if the Liberals were to fall into the trap which the Tory Government is likely to prepare for them, and we, therefore, comfort ourselves with the belief that, if aught so unjust, mischievous, and delusive as a census of religious profession should be proposed, it will receive their prompt, strenuous, and uncompromising opposition.

The Sultan of TURKEY seems determined by his conduct to convince the most eager Turcophiles in this country that every attempt to bring him under the influence of Western ideas of civilisation will prove impracticable, that the system upon which his rule is based is irreformable, and that avoidance of deep and dire disgrace by any Christian Power which in any way incurs responsibility for the perpetuation of such a loathsome despotism is manifestly impossible. Not content with replying to Sir HENRY LAYARD'S demand for the punishment of HAFIZ Pasha by presenting to that double-dyed miscreant the highest mark of favour at his disposal, the Grand Cordon of the Medjidie, he has now addressed to the British Ambassador a note reviewing and replying to the three points of his ultimatum. In defiance of all the pledges which have been, in the most formal manner, again and again extracted from himself and his predecessors in favour of religious liberty, he has had the incredible audacity to urge in that note that the proceedings of Dr. KOELLER "justified" the seizure of his papers, and that AHMED TEWFIK "deserved" the condign punishment with which he was menaced; that the papers in the one case were only returned out of regard to England, and execution stayed in the other only by the clemency of the SULTAN. Let it be distinctly understood what that involves. Dr. KOELLER'S offence was that of having prepared a tract in the Turkish language, explaining, in a calm, conciliatory style, the true character of the Christian religion, and a Turkish translation of the Book of Common Prayer. The excellent American missionary, Dr. E. E. BLISS, of Constantinople, writing on the 22nd of October, drew the attention of European Powers to the importance of the issues involved in the questions, Is the preparation and publication of such a tract to be hindered by Government power? and, Is the Book of Common Prayer of the Church of England to be treated as an incendiary document by an executive pledged to accord religious liberty to all its subjects? The Constantinople correspondent of the *Times*, writing on Friday last, says he has seen the returned manuscripts. "In the translation of the Book of Common Prayer, all expressions indicating the divinity of CHRIST are carefully erased. The SULTAN professes to have done this with his own hand, and maintains that, as a good Mussulman, he was bound to do so." This high-handed repudiation of the principles of religious liberty is too audacious even for Sir HENRY LAYARD, who is now preparing a reply to the SULTAN'S Note, declining to accept his conclusions. But what a fate for a professedly Christian nation to be involved in alliance with a ruler who plays fast and loose with his engagements in this way. The English Ministry, which can "strike hands" with such a tyranny as that of the Porte, out of regard to any imaginary "British interests," cannot at the same time wash their hands of the bloodguiltiness which such a partnership inevitably involves, and of which we may look for further truculent examples at no distant date.

The special correspondent of the *Times*, in a letter dated Aintab, Central Turkey, December 25, shows the mass of corruption amidst which the American missionaries have to pursue their labours. "To those well acquainted with the present condition of the Turkish Empire," he remarks, "nothing is more evident than the fact that the number of men for the public service who are at once capable and honest is very small; I may almost say that such a class of men does not exist." He applauds, therefore, the action of the American missionaries in educating for the public service young men who have been brought up with conduct regulated by a strict and high standard of truth and morality. During the last half century, they have circulated more than two millions of Bibles and works of a religious character in the various languages used by the natives, and, in Asia Minor alone, have established 176 schools for the study of the Christian Scriptures, and formed 225 separate congregations of Protestants, who, though mostly from the humbler classes of society, have contributed £4,214 sterling during the past year for the support of their own churches, schools, and other Christian enterprises. These missionaries, the special correspondent of the *Times* testifies, have scrupulously abstained from interference in political affairs. An impartial determination to defend the poor and the oppressed without distinction of race or religion, has, however, only too surely, occasionally "brought them into conflict with Government officials and with men of wealth and power." With what jealousy the presence of foreigners, who are a standing protest against the injustice and wrong which in Turkey are everywhere so rife, is regarded by corrupt Pashas, may be readily imagined. The Ulemas, whose *rôle* was at one time that of lofty contempt for Christian mission efforts, have latterly become seriously alarmed, and this fear has given rise to a widely diffused extension of Moslem fanaticism, which the SULTAN, by his recent action, has shown himself more desirous to foster than to abate.

Recent incidents related by a correspondent of the *New York Observer* show some of the perils which have to be faced in prosecution of this missionary work. About the 1st of September last a party of missionaries, in the neighbourhood of Constantinople, were set upon, roughly handled, and robbed of money, wearing apparel, and provisions. A native woman, educated in a mission school and employed as a teacher, was passing from one village to another, escorted by a male friend. An armed Circassian sprang from the thicket across their path, and seizing the woman, was about to carry her off. Her friend, in resisting this act of lawlessness, was shot through the head. While the Circassian was disposing of the lifeless body, the woman contrived to make her escape into the forest, from which, after many hazards, she managed to emerge into a place of safety. "The worst feature of such cases is that the governor of the district in which such outrages occur, on being appealed to for protection and redress, coolly informs the applicants that he can do nothing for them." What an admirable outcome of nineteenth century statesmanship!

Mr. MACKONOCHIE, in defiance of all the judgments and decrees which have been fulminated against him, still persists (to quote the language of Lord PENZANCE) in the "celebration of a service which, to all outward appearance, differs little, if at all, from the Roman Catholic Mass, in an English Protestant church." The Church Association, instead of following up the despised sentence of suspension by an application for a commitment to prison, on Saturday last adopted the initiatory steps for a sentence of deprivation. Lord PENZANCE, while consenting to issue a citation in the new suit, has evidently but little expectation that the law will be vindicated, or the discipline of the Church of England be rendered more of a reality, by the new procedure. The judge himself suggests a doubt whether the Court has power to pronounce such a decree; its promulgation is likely, he thinks, to lay the foundation for fresh appeals and to open the way for fresh applications to the Temporal Courts, insuring "further expense, and, perhaps, another year or two of litigation," without insuring success. Evidently, as his lordship declares, "the prospects of this new suit are not encouraging." Will the Government venture to introduce supplementary legislation to give efficacy to that abortive Act by which the PRIME MINISTER professed his determination to "stamp out Ritualism"?

The Jesuits, with an avidity which has in it more of astuteness than of decorousness, have found in the recent attack by an Italian Romanist upon one of their priests, an opportunity for getting up a subscription for the further enrichment of the Italian Church in Hatton-garden. A "strenuous, united, and sustained effort" to this end is set forth as the duty of the Catholics of the metropolis, outraged not so much by a murderous assault by one of their number upon a priest, as by the fact that some pieces of consecrated wafer were "scattered in all directions over the floor of the sanctuary." The *Weekly Register and Catholic Standard* of Saturday last declared: "It is this profanation of the Most Holy Sacrament which the faithful of the whole archdiocese will lament the *most poignantly*, and in the afflicting recollection of which to-morrow's pastoral from the CARDINAL-ARCHBISHOP will call upon them to assist with all their hearts and souls at the expiatory exposition of the Adorable Eucharist." Cardinal MANNING'S pastoral promises "a plenary indulgence to all who shall watch before the Most Holy Sacrament on Sunday next and shall also go to confession and communion, with the intention of making reparation to the Sacred Heart of our Divine Master." Is it surprising that murder in Catholic countries is regarded as of such small account, when the relative magnitude of such offences as an attempt to take the life of a human being and the upset of some fragments of bread is treated by their authorised teachers in this outrageously disproportionate and perverted fashion?

The Burslem Cemetery Chapel dispute is leading to an overhauling of Acts of Parliament with a result not altogether encouraging to the hopes of clerical monopolists. The Town Council, desirous not only of saving the money of the ratepayers, but of preventing the appearance, in a place sacred to the remains of the dead, of a symbol of religious strife and inequality, proposed the erection of one, instead of two or three, chapels for the use of all denominations. The Bishop of LICHFIELD urged two objections to the proposal: First, that if only one chapel was erected it must be on consecrated ground, and its use confined to clergymen of the Established Church; second, that in an unconsecrated chapel the clergy of the Established Church are legally debarred from officiating. The Town Council, not satisfied with the validity of these objections, have taken advice of four counsel upon the subject, whose opinions have been published. They unite in the view that to the course proposed by the Council there is no legal objection, and that the Established clergy incur no penalties by officiating in such unconsecrated chapels. "Although," adds Mr. A. M. SULLIVAN, M.P., "in the Church of England there are legally binding and authoritative formularies for the consecration of *persons*, there is no authoritative formulary for the consecration of *things* or *places*."

The Rev. JOHN A. COLBECK was one of the party who made the hurried exodus with the British Resident from Mandalay on the 5th of October. The type of Christianity which this agent of the Society for the Propagation of the Gospel was desirous of introducing among the Burmese may be gathered from his account of his course of procedure on the morning of his departure. Having "dismantled the altar," and taken away "cross and candlesticks," he finally put the "altar slab under the floor of the church." The London committee of the society, while deeply moved to indignation that an Archbishop and two Bishops should have recently recognised the legal status of a "repudiated" Bishop who has been brought into some sort of association with an "excommunicated" Dean, have assembled in solemn conclave to reaffirm certain impotent resolutions which they had previously adopted; but not a word of censure was uttered upon the sacramentarian proclivities of their representative in Burmah. The sort of "happy family" arrangement which is met with in the State Church may be judged from the fact that at this meeting the Dean of WESTMINSTER passed a glowing eulogium on the colonial Bishop whose "episcopal authority" was sought to be discredited, declaring that he would long be remembered when his censors were dead and buried, "for his translation of the Scriptures and sympathy with the natives."

The "Irish Church Directory for 1880" gives statistics of the Disestablished Church of Ireland. The total number of clergymen officiating on the 1st of January is returned at 1,679, consisting of 12 archbishops and bishops, 1,261 deans, archdeacons, and incumbents, 363 curates, and 43 "other officials." An attempt has been recently made by some of the clergy to assert a monopoly in the graveyards attached to the churches on the supposition that the Burials (Ireland) Act of 1868 was in some way nullified by the Irish Church Act of 1869. The last named Act provides that "where any church vested in the Representative Body has a burial ground annexed or adjacent thereto, such burial-ground shall be included with the church in the order made by the Commissioners, subject to any life estate or interest subsisting therein, and pass to the said Representative Body accordingly, but without

prejudice to *such rights* of, or in respect of, burial *as may be* subsisting therein, or may be *thereafter declared to subsist therein by Act of Parliament.*" The clerical contention, as stated by the *Irish Ecclesiastical Gazette*, is that "this provision only saved such rights for existing parishioners as were subsisting at date of that vesting order. As for the time after that date, nothing short of another Act of Parliament could create such rights in favour of future parishioners." The Irish SOLICITOR-GENERAL, on a case submitted to him on behalf of the Methodist body, has given an opinion that the rights of burial and of performing service have in no way been affected by the Act.

Correspondence.

"MODERN POLYTHEISM IN MORALS."

To the Editor of the Nonconformist and Independent.

SIR,—It certainly does not do for men who are carrying on an unpopular agitation to be too thin-skinned, or to be rabidly impatient even at the most curious perversions of their principles and sentiments by well-meaning, but badly-informed, opponents. Surely the writer of "Modern Polytheism in Morals" must have written while he was smarting under some awful fifth-rib stab by some Samson-like teetotaller; or else, under some far less vigorous influence, he locks arms with the bucolic Dr. Magee, and for once, at least, there is fraternisation with the deadlily opposed, and so dissimilar, over the magniloquent outcry—

> Drink and be drunk, then, 'tis your country bids;
> Gloriously drunk, obey the important call;
> Her cause demands the assistance of your throats:
> Ye all can guzzle, and she asks no more.

There's a fearful ring of "Am I my brother's keeper?" all through the Bishop's letter, and, where one might have hoped for better things in your article, thirty years ago an anti-slavery newspaper would have admitted exactly the same article against the abolitionists (those terribly extreme men), merely changing the names of the evils denounced. The question is—does the Bishop "smite humbug" when he hits out from the shoulder against teetotalism, or does he weaken his case by exaggerating it? I think the latter—so, indeed, does the writer of your article. He gives an example, and condemns those who are said to represent "water-drinking, without any other recommendation of character, as a mark of goodness." Now, neither the Bishop nor your writer has ever heard this done upon any temperance platform, or seen it in any recognised temperance publication; and this being so, it is merely smiting—I won't say humbug—but bunkum to use it as an example.

How nice the following is in reference to thousands of men as useful, and possibly as clever and smart, as the writer:—"In one apartment alone, how vast is the loss of moral influence in favour of temperance occasioned by the insane endeavour of the less judicious teetotallers to silence the voice of moderate consumers as teachers of moderation." So far from the insanity of any kind of teetotallers running in the direction of repressing the advocates of moderation, they have invariably urged, "Try your plan, let us see its results, and then we'll see whether it's better than ours." Why, the very letter—both impertinent and illogical—of the Bishop, was written in response to the application of a society that has at least two pledges (one specially for moderate drinkers), and some of its branches has three pledges, so that even, "*Bon vivants*" might not altogether escape being considered members of the temperance society. The Bishop's selfish and unholy jargon, and the article which causes this letter, must show all temporisers the impolicy of lowering their flag in this or in any other moral work that calls for self-sacrifice in running counter to social prejudices.

Drinking and drunkenness are not comparable with the other vices you put over against it. During Christmas week I cut out of the newspapers I receive no fewer than 19 cases of murder and violent death through strong drink. These I can send you, with name and date of newspaper if you wish. The last week of the year, the Registrar-General informs us that in London 180 deaths from violence, accidents, and mischance took place. Of these some 20 were children, suffocated chiefly by drunken mothers during holiday orgies. Most of the other abbreviations of existence, you may be quite sure, had something to do with drink and drunkenness; and I think I may venture to say, that it would simply be impossible to exaggerate the misery resulting to friends and relatives of these victims through the horrors of drink.

The article I have ventured to comment upon will give great pain to very many of your readers all over the country, for surely if there is one thing upon which all men, of all creeds and no creed, have been supposed to be agreed, it has been that something should be done to check and cure drunkenness. But now a Daniel comes to judgment, or rather two alcoholic Daniels, who say, "Let drink go on, let drunkenness have full fling; stay your hands, you insane teetotallers, you Church of England Temperance Society. Humbugs! you have been smitten by Bishop Magee; collapse at once!" Our reply is, that we will not only not take, but will not even listen to, such cowardly, unchristian, and unpatriotic advice.

Yours very truly,

GEO. M. MURPHY.

Congregational Total Abstinence Association,
337, Strand, January 16, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—The address on "National Sins," which appeared in the *Nonconformist and Independent* for January 8, inculcates a very different view of individual action in regard to the sins of others from that held by the Bishop of Peterborough, and by the writer of the article in your last number, entitled, "Modern Polytheism in Morals." Which is the more Scriptural view I leave for Bible-readers to decide, expecting that most of these will prefer to copy the example of Abraham, Moses, Daniel, Ezra, Nehemiah, and other Hebrew worthies, than to follow the advice even of Bishop Magee, and the anonymous writer of a newspaper article.

And that drunkenness *is* one of the chief national sins of our beloved country appears to be but too true, unless the united testimony of ministers of religion, judges, police officials, gaol chaplains, medical officers of asylums for the insane, masters of workhouses, &c., &c., is to be thrown on one side as valueless; while it is well known that those engaged in the liquor traffic exercise great political power in a most undesirable way and direction. Such being the case, there certainly does seem much need for confession, intercession, and prayer for the removal of so vast an evil.

Whether there are too many associations for the removal of special evils is one question; whether any of those enumerated in the article referred to can well be dispensed with is another. The *raison d'être* of the existence of most modern philanthropic societies is clearly pointed out in a paper written many years ago by the late Elihu Burritt, entitled, "Give Christianity a Finger," which paper I commend to the perusal of those who question their general utility.

In view of the latest teaching of science in regard to alcohol and tobacco, it is scarcely fair to mention them as if they can, unquestionably, be included in the "good creatures" intended by Providence as articles of daily consumption by persons in ordinary health; and to place vaccination, vivisection, and the "claimant" in the same category is, certainly, to "confound things that differ." Persons equally humane may hold opposite views as to the value of vaccination; not so as to vivisection, since it would argue lowered moral perceptions in any one who, *knowing* what cruelties have been, and, I fear, still are, perpetrated by those who practise vivisection, should palliate them, or even regard them with indifference.

As one who looks with a jealous eye on the encroachments which Parliament itself, contrary to the Constitution, has made on personal liberty, I am not likely to wish to lessen our individual or social freedom; but there appears little danger of either being imperilled by the confession of our national sins to God, and the imploring His blessing on the endeavours used to lessen or remove them.

I am, yours respectfully,

Jan. 19, 1880. AN ENGLISHWOMAN.

To the Editor of the Nonconformist and Independent.

SIR,—Many of your readers must have been surprised at the singular outbreak of sarcasm which occurred in your able journal under the above title last week. It is long since we have seen anything like it outside the *Saturday Review* or Lord Beaconsfield's speeches. The ability of the writer will be denied by none, but his temperance will surely be affirmed by few.

The Bishop of Peterborough was quite within his right in refusing to order a day of humiliation for our national intemperance, and your able and vivacious writer was equally justified in the encouragement he gives the Bishop to persevere in his "manly" and "outspoken" course. Organised humiliations are generally more sombre than serious. Grief for national sin is best shown by wise endeavours to point out its causes and to arrest its spread.

But when the writer goes on to adopt the Bishop's opinion that drunkenness is not *the* great sin of our nation, I cannot follow him. Will he point out what is our special sin, if this is not? It must never be forgotten that, apart from its proper numerical dimensions as a national evil, drunkenness, being a poisoning of the brain, stands in a unique relation to nearly every other vice. It rarely occurs, or can occur, without bringing sins of passion, or violence, or neglect, or blasphemy, or impurity, or dishonesty, in its train.

No one can object to the Bishop "smiting humbug in earnest." There is much to be done in this way, but your readers have seen it suggested for the first time in your colums, that "*humbug*" is the basis of most of the public organisations of our time. We are told that the "training of men to virtue as a living whole is giving way to the action of organisations." Some of these organisations—quite a select number, however—are mentioned: those for total abstinence, for the organisation of charity, and for the prevention of cruelty to animals, and those for abolishing capital punishment and vivisection. And it is insinuated that these societies are kept up by interested officials in order to make a show of doing something for the money they receive, while their main object is to pocket it. These officials are tempted to exaggerate, it is suggested, in order to justify their existence. Their "*favourite vice*" is sneeringly referred to. They dress up "a phosphoric bogey" to persuade people to subscribe to suppress him. I assume that the writer has had the advantage of being "trained to virtue as a living whole." If so, it is to be hoped that a more partial system may prevail in the moral education of the future, or the next generation may have nothing to do but call each other blacklegs.

But it seems to be lost sight of by the writer that an organisation for the promotion of a particular reform, so far from creating a schism in the body of virtue, is only seeking to strengthen it where it is weak, or to defend it where assailed. The people who are making these efforts are just as earnest to inculcate "virtue as a living whole" as the writer himself. Does he think no moral effort is legitimate unless it emanate from a Congregational pulpit, or a deacons' vestry, or a Sunday-school? He knows very well that churches are only slowly learning to interpret Christianity and to apply it to the needs of the world. Special organisations often embody an idea in advance of any accepted standard, and are the mighty means under God of bringing about its elevation into a part of that standard. Do we forget that but a few years ago a special organisation of citizens was needed to teach the American nation, and even the American Church, what God thought of slavery? The "phosphoric bogey" of the abolition cause sent a ray of moral illumination into the conscience of Christ's people. The Master is always waiting to say new things to us, in the dispensation of the Spirit, which we cannot bear now? The writer might have spared his rather unkind banter for some society more deserving of it than the society which, actuated by Tennyson's "pity for a horse o'er-driven," seeks to protect the dumb brute from other brutes who can both speak and strike. I suppose half-drunken carmen and heartless drivers ought to wound or maim beasts of burden, rather than refrain from such conduct from any lower motive than is supplied by "virtue as a living whole."

This may be Bishop of Peterborough morality, for Dr. Magee once told the House of Lords that he would "rather see England free than England sober." But the English people will not wait until every cabman is a philosopher and a Christian before they insist on the humane treatment of animals. The majority of a virtuous and self-governing nation will always supply a motive to humanity from without for the benefit of those who feel no motive to that virtue from within.

When churches are prepared to initiate all moral reforms, special means need not be taken for giving effect to the maturest conscience of society. But that day is not yet. Lord Ashley (now Lord Shaftesbury) was in advance of many of the clergy and laity when, in 1842, he proposed in Parliament that women should no longer be allowed to unsex themselves by working like draught animals in coal mines. Church opinion on public morals did not, as Church opinion, abolish our colonial slave trade, or our unjust imprisonments, or the Corn Laws. Why should Protestants labour to show that all *moral* truth must be revealed through the conscience of the Church when the corner-stone of their system is the opinion that *theological* truth is not infallibly or exclusively so revealed?

We are told that abstainers forget "the necessity of enduring temptation." Not at all. Is a drunkard who signs the pledge, and has to pass twenty public-houses on his way home, enduring temptation? Is a young teetotaller in a London office under no temptation to do as his companions often do? We *must* be tempted in all temptations proper and necessary to man, but need we add to these by our own presumption a temptation artificially induced, and of such a kind as to tend to unfit us for resisting natural enticements to sin. We must encounter the serpent in the garden, and we prefer to do so without having first educated ourselves into a craving for opium or gin, either of which might lead us to mistake the serpent for Gabriel.

It is insinuated that abstainers have "made water-drinking a mark of goodness." Not at all. Abstainers are not characteristically water-drinkers, they are only non-drinkers of alcohol. There are bad men who are teetotallers, and there are saintly and holy men by thousands who drink wine. We simply say that drink of the alcoholic kind is to many a source of suffering and ruin, and that the numbers who fall, and the depth of degradation to which they fall, make it the duty of moderate drinkers either to prove that alcohol is necessary to health and pleasure—which we deny—or to consider whether their respectable use of what is so dangerous to others is not promoting the fatal delusion that all men can take drink safely. If a man believes that gin is as safe an article as new milk, there is nothing more to be said; believing that, he commits no sin either in taking it or in supporting drinking customs. Only he ought to advocate free trade in gin, which few conscientious drinkers ever do. If, however, the respectable drinker grants that there is a difference as to safety between milk and gin, he grants all our case. Upon that difference, explained by chemistry and proved by the different results accruing to society from the two articles, we base the abstinence movement. Opium and sugar-candy, an egg and a scorpion, a fish and a serpent, are not more different than cocoa and alcohol. It is easy to lump everything in creation together, and to apply one simple rule to all objects and relations; but Nature, with shocks of woeful experience, breaks up our level generalisations, and teaches us that the law of foods is not the law of poisons, the law of beverages not the law of drugs.

The temperance movement is not responsible for every wild assertion made by its adherents, any more than Christianity is responsible for every freak of exegesis in early divines, or for every piece of rash preaching in our pulpits. Writers against the temperance movement are very fond of dressing up "a bogey," by no means "phosphoric," for good people to stand aghast at! Abstainers who talk of moderate drinkers as worse than drunkards are a small, ill-educated, or bigoted minority of our number. What might not be quoted from the language of ill-educated and bigoted Christians!

The writer compares abstinence to celibacy! The parallel is ponderous indeed. A person who refused to practice tight-lacing might as well be classed with one who refused to wear any clothing whatever. We owe our existence to the relations which marriage sanctifies. But who owes his existence to whisky—except the pauper? Celibacy would depopulate the world, and remove in time even the stork and the bittern from among its ruins. But John Bright has said that if men would give up drinking England would be so changed for the better, that we should not know it again. It is, perhaps, only in England that the refusal to take a wife would be seriously regarded as on a par in point of asceticism with the refusal to take wine.

Abstinence, as practised by three millions of people in England, is as unlike asceticism as anything can be. There are two points of contrast. Asceticism made *pain* meritorious. The total abstainer reaps only increased power of enjoyment from abstinence. It is no pain to us not to drink. Nor do we make a *virtue* of abstinence. There is nothing in our motives but ordinary regard for facts and natural compassion for the erring victims of drink. Any man might embrace all our views of personal duty in this matter, and remain, after all, a very lean and undeveloped Christian.

We are told that the total abstainers have silenced the teachers of moderation. Surely not in your last week's impression, nor in the January number of the *Evangelical Magazine*. Not in the Congregational Union of England and Wales, which requested its members to preach a sermon on intemperance last year. Not in the Church of England, for its very Temperance Society is as much a Moderation Society as anything else. There are two sections of members, one of moderationists and the other of abstainers, the status of both being equal.

Teetotallers have so little silenced the mouths of moderate advocates that we are for ever hearing of the merits of their plan. If moderationists believe that total abstinence is plunging England into frightful abysses of indulgence, it would be a shame to them not to speak out.

The advocates of moderation had England all to themselves for centuries. 500 Acts of Parliament were passed in that time, and hundreds of thousands of sermons preached, few of which recognised the perilous speciality of alcoholic drinks. Fifty years ago one reformed drunkard was not met with for every hundred who may be found now. John Wesley expelled quite a large batch of members for drunkenness when he visited Newcastle-on-Tyne. He was himself an abstainer, and was one of the earliest among Christian teachers to perceive the deadly peculiarity and flagrant crime of the liquor traffic. This led him to say in (I think) his sermon on "The Use of Money," that the publicans "drove men to hell like sheep."

Moderation has two weak points: it can neither rescue the victim nor protect the young. There would have been no abstinence movement had not the logic of facts led men to conclude that alcohol is no ordinary product, and no more fit for daily use than chloroform. I will add but one remark. The writer urges all men "to shake off the dictates of special organisations." He also declares that "the Liberal party has lost its working unity through their perverseness." I answer, first, that special organisations can only have their dictate shaken off with impunity when that dictate conflicts with right. Sir Robert Peel could not shake off the dictate of Cobden's "special organisation," both because it was echoed in his own conscience and because it was uttered by earnest and ever-growing thousands of the people. The ripening temperance sentiment of the nation will more slowly, but not less surely, gather force, and Liberals may thank God that in the day when it shall have done so their party will be on the right side. The Sheffield contest, before a single vote had been cast, was fraught with good promise for England, for it inaugurated a separation, which in the nature of things must become final and complete, between the party of *liberty* and the party of *drink*. The Bishop of Peterborough's epigram is already obsolete: England will endeavour to be both free and sober.

Truly yours,
J. HIRST HOLLOWELL.

Bedford Chapel, London.

*** We gladly afford to the cause of moral reform in England whatever advantage it can derive from the preceding letters. So far as the writers bring again into view the enormous evils of intemperance, and so far as they seek to stimulate the practical zeal of philanthropists in the crusade against drunkenness, it is scarcely necessary to say that our ends are identical with theirs. To represent the article in question as designed to discourage the legislative regulation of the liquor traffic, or to disparage the holy work of promoting individual sobriety, is so palpable a mistake, that we shall waste no words in replying to such imputations. Our contributor has for many years written for the *Nonconformist* in support of temperance reforms, and actively joined in several public movements in the same direction. Much less shall we offer any rejoinder to the ingenious web of accusations which our correspondents have woven out of words and phrases extracted from their connection, and perverted to uses for which they were not designed—as in the comments on the word "humbug," employed to designate the project for persuading the clergy of the diocese of Peterborough to put on sackcloth for other peoples' sins. The zeal of philanthropy is sometimes intolerant of the faintest criticism, and we must bear as patiently as may be the punishment of our offences in this direction.

The two practical points aimed at in the article were these—first, to reduce to a minimum the unmanageable internal divisions of the Liberal party; and secondly, so far as moral reform is concerned, to insist on the proverbial mischief of exaggeration in the prosecution of its schemes. The Liberal party, embracing of necessity the large majority of those who are interested in principles and special movements for reform, requires, in order to success, a tactical discipline much more difficult of attainment than that which suffices to govern the action of "Conservatism." The very zeal of social reformers sometimes leads them to forget that the Liberal party is bound together by political principles which, both in their home and foreign aspects, transcend in importance any single movement for social improvement. It is only so far as social reformers can be persuaded to bear this in mind that the Liberal party can avoid a repetition of its disasters. Surely this is not an object deserving of condemnation. As to the other point aimed at in the article—to insist on the old warning against exaggeration, we will remind our correspondents that the temperance reformation in England has now reached a stage which it attained many years ago in the United States, where the marvellous zeal and ability of its leading promoters has succeeded in creating a public opinion under which it is no longer total abstinence, but a temperate and moderate use of fermented liquors, which has to plead for liberty of speech and action. And we cannot too strongly express the conviction that, so far as the "less judicious teetotallers"—the only persons referred to in our article—have attempted to silence and sneer down the teaching of temperance by those who are temperate consumers; so far as they have laid the chief blame in their agitation on the temptation and not on the sinner, on the seller and not on the complicated crime and sin of drunkenness; they have really hindered the cause which they desire to advance. If the success of the total abstinence movement has reached the point at which even the expression of such a judgment is to be the signal for such an "outbreak" of indignation as is contained in some of the paragraphs of the preceding letters, it is time to insist on mutual toleration and justice in the prosecution of our common enterprise. On the whole question of the history and methods of moral reforms, and their bearings on the general interests of liberty, it will repay our readers to refer to a long and instructive letter on temperance, both in liquor and language, in the Rev. Charles Kingsley's "Life of Correspondences;" and especially to a careful paper "On the American Temperance Reform," by the Rev. Leonard Woolsey Bacon, in his "Essays on Subjects relating to Christian Society" (Trübner 1877).

We have only to add that these columns will always be open alike to the advocacy of special reformatory movements, and to honestly-designed criticisms on the conduct of those movements.

WAFER WORSHIP IN THE ESTABLISHMENT.

To the Editor of the Nonconformist and Independent.

SIR,—The *Rock* is good enough to say that, so far as the organs of Dissent are Protestant in their tone, it approves of them, even where they differ from Churchmen; but where they go wrong, it thinks it well that they should be set right. So the editor makes two extracts from a recent letter of mine in your columns, on the Bordesley case, to show that I have ignorantly and absurdly represented the facts.

In reply to the first extract, the *Rock* says:—

> Neither the Church of England nor the Church Association say that the elements after consecration are "common bread and wine no longer." The rubric says that "they remain still in their very natural substances," and that the adoration of them would be "idolatry to be abhorred of all faithful Christians." That they should not be carried out of the church is a safeguard against the Papal habit of reservation, which implies their future worship. Thus, what is charged in ignorance against the Church is absolutely in its favour.

The *Rock* has quoted one rubric; I will quote another:—

> And if any of the bread and wine remain unconsecrated, *the curate shall have it to his own use*; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priests, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, *reverently eat and drink the same.*

Here a clear distinction is drawn between bread and wine before and after consecration. If they have *not* been consecrated, the curate may have them for his own use, because, we may assume, they are common bread and wine still; but if they *have* been consecrated, then they are to be eaten by the communicants on the spot. Why this difference if they "remain still in their very natural substances"? The *Rock* would answer—to prevent their being "reserved" for superstitious worship out of church. But, supposing that it was thought unsafe to let the curate have *all* the unused elements "for his own use," lest *he* should use them for a superstitious purpose, why should the communicants "*reverently* eat and drink the same"? It must be because they are not common bread and wine any longer, but, by reason of the fact of consecration, are regarded in some other light. *What* light I will not undertake to say: it is for the Church Association and the Evangelicals generally to explain that. They do not believe in the doctrine of the Real Presence; but if they do not believe that there is some mystic virtue in consecration, how can they uphold the principle of this rubric? At any rate, I demur to the charge of having totally misrepresented the facts of the case in the allegation I have made.

The second statement of mine which has astonished the *Rock* is this:—

> It is these rubrics which hang about the necks of the Archbishop and the Church Association, and make them bow their heads, however unwillingly, before the wafer-god of the Ritualist.

Can anything, asks the *Rock*, be more absurd than this? "Only fancy the members of the Church Association bowing their heads before the wafer-god of the Ritualists," after they have incurred so much obloquy in trying to prevent the use of wafers altogether!

If the *Rock* had referred to the facts on which I commented, my statement would not have appeared so absurd as it is made to look in its own columns. It, however, ignores that part of my letter. It does not explain why the Church Association, after securing the judicial condemnation of the wafer used in the Bordesley case, applied to the Court to have it given up, that it might be delivered to the Archbishop of Canterbury, by whom it was "reverently consumed" in his Grace's chapel at Addington.

That is what I call bowing the head before the wafer-god of the Ritualists, and it is so regarded by the Ritualists themselves; for they are exultant at this result of their clamour, and declare that the Archbishop has given his sanction to the doctrine of the Real Presence! Why did the Church Association act as it has done in this matter? If it believed that this—in the eyes of the Ritualists precious—wafer was nothing more than any other substance made of the same materials, and that to regard it as anything else was superstitious and dangerous, why not have let it moulder away as an "exhibit" in the archives of the Court of Arches, instead of handing it over with legal solemnity to the Archbishop's representative, to be taken down to Croydon, and there "reverently consumed?"

There is only one explanation of this strangely-contradictory conduct, viz., that the Church Association got frightened at the denunciations and the agitation of the Ritualists, and resolved to try and pacify them by a proceeding which seemed practically to deny their own previous contention; and to which the Primate, equally anxious to allay the storm, unfortunately became a party

In my judgment, it was at the best an act of deplorable weakness, and is an unfortunate comment on the assertion of the *Rock* that, "with all her faults and shortcomings, the Church of England has faithfully protested against those Romish devices which are now employed to undermine the Christian faith in the minds of the people." It is because the Church Association and the Archbishop have *not* faithfully protested against a piece of Romish superstition; but have halted in their protest, and, however unwittingly, have played into the hands of the Romanisers, that I wrote the letter which has called forth the animadversions of the *Rock*.

January 17, 1880. SENTINEL.

THE CHAIRMANSHIP OF THE LONDON SCHOOL BOARD.

To the Editor of the Nonconformist and Independent.

SIR,—While cordially approving the letter which appeared in your last issue, allow me to add a suggestion to the lords and ladies who have signed the memorial to the School Board for London—viz., that instead of attempting to add to the present heavy tax on the ratepayers, they should subscribe among themselves and present a sum of money as a testimonial to the chairman of the Board. Such a middle course would carry out their desire for the next three years, at any rate, and would not provoke comment among the members who, equally with Sir Charles Reed, laboriously devote their time and energies in the interests of the public.

Yours truly,
ANOTHER RATEPAYER.

To the Editor of the Nonconformist and Independent.

SIR,—The London School Board holds a position which, as regards the area it superintends, the number of human beings it has the charge of educating, and the funds it deals with, renders it unique.

The Chairman of such a body should be morally, intellectually, and socially fitted to preside over its meetings, represent its policy, and ensure its appreciation by the public. The present holder of this important office combines in himself all the qualifications essential for the position he occupies; and probably no one, least of all a Nonconformist, would dispute this assertion, nor begrudge him, if he accept it, the reward of a salary earned by as assiduous attention, zeal, and ability, as could be desired in an efficient public servant.

The question must, however, no doubt, be decided on public grounds, and apart from the complexion thrown upon it by the deserved claims of the present occupant; and it may be urged that a position entailing such a sacrifice of time and such ability in its discharge, without any corresponding power or prestige, can hardly be expected to be filled by the right man unless a pecuniary return be made for the sacrifices it involves.

The Education Act says that the School Board for London may pay to the Chairman of such Board such salary as they may from time to time, with the sanction of the Education Department, fix.

So provided for, and the privilege so guarded, the public may well feel that the matter is ripe for discussion and decision, and may rest confident that it is safe in the hands of those who have the power of determination. I am, yours faithfully,

FREDK. GEO. FITCH.

17, Canonbury-park North, Jan. 20, 1880.

CONGREGATIONALISM & LAY PREACHING.

To the Editor of the Nonconformist and Independent.

SIR,—Having referred in my last to the intimate connection that exists between the progress of the Methodist bodies and the degree in which they employ lay preachers, I concluded with the question, Is there any valid reason why Congregationalists should not avail themselves of this agency much more extensively than they do at present? But the answer to this question involves the antecedent inquiry, To what extent do Congregationalists already rely upon lay preaching as a Church agency?

Returns do not furnish a definite answer to this

question: but the numbers of preaching stations belonging, respectively, to the Independents and Baptists afford a fair criterion of the state of the case. The churches of the former in England and Wales exceed 2,800; those of the latter exceed 2,400—in all about 5,200 fully constituted churches of the Congregational order. Of these nearly 800 Independent churches and nearly 500 Baptist churches, or nearly 1,300 in all, have preaching stations connected with them. In other words, not one church in four belonging to the Congregational bodies has preaching stations at which to employ lay preachers. The respective proportions are for the Independents about one in four, and for the Baptists considerably less than one in five. The stations are thus apportioned:—Churches with a single station each, 782; with two stations, 294; with three stations, 119; with four stations, 38; with from five to eleven stations, 38. These make up a total of about 2,150 stations, of which about 1,300 belong to the Independents, and about 850 to the Baptists. Probably one half of these stations are served (*a*) by unsettled ministers, (*b*) by settled but unrecognised pastors, (*c*) by students and paid evangelists, and (*d*) by lay preachers of other denominations. This would leave not much above 1,000 Congregational preaching stations for the services of Congregational laymen. It is difficult to estimate the number of laymen who may occasionally be engaged in preaching at these stations. The *Baptist Handbook* shows about 2,600 "evangelists," all but a few of whom are unpaid lay preachers. There *may* thus be some 5,000 or 6,000 occasional lay preachers in the two bodies; but if so, not more than one in five or six can be engaged each week. Of the preaching stations belonging to the two bodies, the Independents have more than half as many again as the Baptists; and it is worthy of note that the respective rates of increase since 1851 follow similar proportions, that of the Independents being 32½ per cent., and that of the Baptists 21½ per cent. This agrees with the facts concerning the progress of the Methodist bodies, which have been already noticed.

The careful consideration of the facts adduced, leads to the conclusion that, hitherto, lay preaching has been scarcely more than accidental to Congregationalism. It has been practised languidly and fitfully by a small proportion of the churches, and heartily by a very few; but it has no recognised place in the Congregational system. Hence the Congregational churches have not attained their natural rates of increase, and they have been exceeded by those of the Methodist bodies. Multiply preachers among the masses, and you will multiply congregations; leave the masses of the people alone, and what wonder if they become alienated from religious worship? Many of those who are found to look with suspicion upon professional ministers, will often listen readily to the preaching of laymen. Possibly the prevalent abstention of laymen from preaching contributes, among some classes, to the impression that religion is very much a formal and professional affair. In a pastoral letter on lay work, recently issued by the Bishop of Rochester, in which he insists upon the necessity for lay preaching, because of the entire inadequacy of the clergy of South London to meet the requirements of the masses, the Bishop points to the future before the Church "if she will consent to doff the somewhat chilly sedateness she has inherited from generations of high-backed pews, and if, with teaching that the working classes can understand, and services that they can follow, and hymns that they can grasp, and music that they can sing, she will try to persuade them into the fold of Christ." Perhaps Congregationalists might wisely take a leaf out of the Bishop's book.

But an impression is occasionally found to exist to the effect that the province of Congregationalists is not to compute results, but to weigh them, and that, therefore, numerical successes are comparatively unimportant. This is, sometimes, merely another way of saying that the mission of Congregationalism is not to the masses. This plea, however, which is, perhaps, oftenest advanced by the indifferent, is no real excuse for indifferentism. Is it left to any of the Churches of Christ to choose whether they will address themselves exclusively to certain classes, or to rest content without carrying the Gospel to all within their reach? The preaching of the Gospel to all is a sacred duty, which no living Church will consciously disregard; for such disregard is criminal and suicidal. Let it be emphatically recognised that Congregationalism has a high mission of its own;—that beyond being an evangelistic agency, it is also and particularly an educating and conserving power, whose results are to be looked for in no single phase of life alone, but are expected to reach and to influence all. Let it be admitted that the quality of the influence exerted by Congregationalism is of surpassing importance. In the recognition of these very claims, and this high ideal, lies the strongest argument for seeking to extend the influence of Congregationalism to the unreached masses of the people. If it has been successful in conserving and giving prominence to certain phases of the truth, which some other Church systems seem less adapted to develop; if its teachings touch some problems of social and national life in a way that many consider of vital importance to its purity, and vigour, and freedom, then the greater is the duty of Congregationalism to exert its influence upon any neglected classes of society not now reached by it. Such influence was never more necessary than it is to-day. And it is mainly because, by the hearty and general adoption of lay preaching, the Congregational churches would extend their influence among the masses, that the earnest consideration of the subject appears to me so important. It is not a mere question of denominationalism, but of spreading the sacred principles of the kingdom of Christ.

But apart from the evangelistic phase of the question, would not the more general adoption, by the Congregational bodies, of the agency of lay preaching tend to solve some of the internal problems of Congregational Church polity, and to react, very beneficially, upon Church life?

I am, Sir, yours faithfully,

GOODEVE MABBS.

Shepherd's Bush, January 19, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—The point raised by the Rev. Goodeve Mabbs is one of great practical importance. It is clear that, while indicating one chief secret of success in the several Methodist bodies, he has hit a blot in the working of our Congregational system. Yet no one can doubt that our system is sufficiently elastic to admit of the regular employment of lay agency to an almost unlimited extent. The question is, by whom should the requisite machinery be organised for carrying on the work? In South Staffordshire we have a vigorous Lay Preachers' Association, of which Mr. B. Owen, of Willenhall, is secretary, which for years past has done good service in many of the villages, as well as in some of the more popular districts. This association is now affiliated to the County Union; but I do not know whether this has had any material effect upon its efficiency. The work is one rather for the individual churches than for the Union.

During the last two years my position as editor of the *Lay Preacher* has brought me into correspondence with a large number of young men engaged in this work, including many of our own denomination. From this correspondence I draw two conclusions. In the first place, Congregational lay preachers are at a serious disadvantage in consequence of the lack of official recognition on the part of the churches. Where there is such official recognition, and the preachers visit outlying stations with the sanction of the parent church, their ministrations naturally carry greater weight than is the case where such conditions do not exist. Yet even here, I find from some of my correspondents, the selection of suitable persons as preachers is left very much to accident; there being often no rule requiring church-membership, &c. Then, in the second place, my correspondents complain that they have none of the advantages possessed by Methodist local preachers in the shape of preliminary examinations and probation. For my own part I am not sure whether the probationary stages through which Methodist laymen pass are of any very great service; but it is certain that efficiency might be ensured far more in our Congregational out-stations if pastors could in some way arrange for the oversight of young men likely to prove useful preachers. A little time and trouble devoted to the supervision of their studies, and kindly words of counsel as to the preparation and delivery of sermons, &c., would be of immense advantage to those who have zeal and earnestness, but lack experience.

I may, perhaps, be permitted to add that I have frequently been asked by strangers at a distance to recommend books, or to suggest a course of study, and that even such imperfect hints as I have found time to write, have been warmly acknowledged by their recipients. I have no desire to add to my present engagements, but since the letters in your columns may attract the attention of other young preachers, I shall be willing to enter into correspondence with them also on this subject. Yours very truly,

FREDERIC WAGSTAFF.

Wednesbury, January 19, 1880.

THE JEWISH QUESTION.—II.

To the Editor of the Nonconformist and Independent.

SIR,—In setting forth the facts which underlie the Jewish Question, I will begin with a few figures, the real significance of which, however, depends on considerations to be afterwards adduced. Those considerations and the figures throw light on each other.

And first as to the numbers of the Jews. According to Professor v. Treitzschke, in 1871 there were in Spain 6,000 Jews, in Italy 40,000, in France 45,000, in Great Britain 45,000, in the German Empire 512,000 (in 1875, 520,575); in 1816 there were in Prussia alone 123,921 Jews, in 1846 214,857, and in 1875 339,790. The proportion of Jews to the rest of the population of Prussia at different dates was as follows:—In 1816 1 in 83, and in 1846 1 in 75, at which, owing to the annexation in 1866 of States which had few Jews, it stands at present. So much for Germany as a whole. Let us now take Berlin in particular.

Between 1811 and 1875 their number increased from 3,292 to 45,464, whilst the entire population increased only from 166,471 to 918,776; in a word, the Jews increased relatively to the rest of the population in a ratio of about 14 to 3—*i.e.*, four times more rapidly than the rest. *Berlin contains at this moment probably as many Jews as the whole of Great Britain or the whole of France.*

Consider further the following significant facts. Among 100 Jews, 71·3 per cent. were in 1871 employers of labour, for 38·7 per cent. of Protestants; among 10,000 Jews 1,132 were directors of banks and the like, 259 directresses, &c., for 509 and 188 respectively of Protestants; and whilst 55 per cent. of the Jews are shopkeepers and the like, there are only 12 per cent. of the Protestants.

Again, in the High Schools of Berlin, there were, at the same date, 1,488 Jews, and only 4,764 Protestants—*i.e.*, whilst the former are but 5 per cent. of the population, 30 per cent. of their sons are receiving a higher education. Other things being equal, these figures would, of course, speak rather in favour of the Jews than otherwise; but so, at all events, many think in Germany, especially in Berlin, other things are not equal.

The notorious fact that in Germany and Western Europe generally very, very few Jews become handworkers, or engage in occupations requiring manual labour, is another ground of irritation. At one time, indeed, this was scarcely their fault, for the old guilds forbade the admission of Jews; but, notwithstanding the removal of all hindrances by their emancipation, they seem to evince less and less inclination to earn their bread in that direction. Nor can we be surprised thereat when one of their number, a young man, probably reflecting pretty accurately the feelings of the majority, writes, in answer to the reproach now referred to, "Who ever heard of such an utter absurdity as to want to turn aside men who are specially fitted by nature to lead humanity to the realisation of lofty ideals—a people whose element, for the welfare of all, is intellectual labour, from their great historic mission? Would not parents be guilty of intellectual murder who should sacrifice their children to callings which are the death of mind and heart? Depend upon it, Jews are not likely to be thus misled." It is only natural that the retort should be provoked: "So we Germans are good enough to mend boots for you Jews; you are too exalted for any such occupation." To advance claims of the kind for individuals may be right enough; to advance them for a whole nation or race is absurd, yet significant. Another circumstance is the disastrous influence of the Jews in the country districts. A writer in the *Reichsbote* (*Flughblatt*, No. 12, December, 1879) says:—

It is an unquestionable fact that by far the largest number of usurers, pawnbrokers, dealers in old clothes and the like, as well as money and stock brokers of all sorts, are Jews. Very many of them begin as pedlars in the country, and as soon as they have earned a little money by huckstering, they remove to the towns to carry on business on a larger scale. Jewish huckstering in country places holds to the life of our people the relation of the parasitic plant to the tree. In the Western and South-Western part of central Germany, the majority of the small farmers, and many of the large ones, are dependent on the Jews. We know villages in which most of the farmers are unable to call one ox or cow their own; everything is either partly or wholly borrowed from the Jews. As soon as the latter get them thus in their power they exact such usurious interest, that not a year passes without one or other of the farmers in every village being ruined by it. And it all begins and is connected with hawking.

Such things show, of course, that the Germans must be easily led astray; but this does not excuse the men who profit by their weakness. I was told years ago at Danzig that scarcely a lading of wheat comes down the Vistula from Poland without a Jew to manage its sale. Wherever there is a rotten speculation or a doubtful—morally as well as commercially—business of any kind to be handled, the general impression is that Jews will be concerned in it more or less openly. In the so-called *Gründer-periode* in Germany and Austria, which followed on the Franco-German War, and by which so many thousands of persons were either crippled or ruined, the Jews played the chief *rôle*.

Their influence in the Press is simply enormous. It is said that the majority of the daily newspapers, at all events in the larger cities, are more or less in their hands. And strangely enough, whilst their pages are filled with attacks on Christianity, the Church, the clergy, and so forth, very rarely indeed is any allusion made to the divisions among the Jews, or to their moral defects and religious indifferentism. Their intolerance towards Christians of all classes passes all bounds; their resentment of criticism is equally boundless. Not only so, but they are said to have greatly contributed to introduce a frivolity of tone with regard to things human as well as Divine, morality and art as well as religion. I have been also repeatedly assured that in social life, wherever they do or can set the tone and fashion, superficiality, show, empty luxury, and general worldliness of the most offensive type, are the consequence. There are, of course, many noble exceptions; but the impression is that the above picture is not over-coloured. Occasionally, too, voices may be heard amongst themselves which fully confirm what has been alleged. For example, a Viennese Jew writes:—

The modern system of credit produces deep unrest, moral frivolity, religious indifference; but our religious teachers are not courageous enough to call things by their right names.

Philippson, one of their chief Rabbis, says:—

Scepticism has laid hold of our youth; the truth that man may have firm convictions has vanished; everything ideal has disappeared, and nothing is cared for that will not bring material wealth, honour, power, enjoyment. In Berlin, says the weekly journal of the Reformers, it is quite certain that scarcely a tenth of the Jewish pupils in the *Gymnasia* and *Realscholen*, ever hears a word of religious teaching after they are 13 years old. Morality is restricted to the principle that what the law does not forbid and cannot touch is permissible, useful, clever.

Another writes:

In this way we are rearing a disgusting generation, which even in its earliest years, hankers after money and pleasure, pleasure and money; which in its youth serves the Golden Calf, and has literally no God but Mammon. Go on educating Jews without Judaism, and you will have Jews in the sense which fanaticism attaches to the term.

Such warnings as these, however, from themselves are rare. The majority seem to be filled with vain glory and conceit. I have already given one sample of this inordinate estimate of themselves: here are some others.

At the anniversary of the death of Moses Mendelssohn, in 1870, Dr. Adler said: "The mission of Judaism was, and is still, the victory of progressive humanity, the victory of humanity." The same Phillipson to whom I have already referred, remarks, in a less sober mood:

The struggles that are now being carried on in every domain ensure for Judaism a remarkable future. . . . It is Judaism alone that offers, amid the universal confusion, a thought which harmonises with the history, with the understanding, and with the heart of humanity.

Another says:

The Jew is the epitome of the whole of humanity.

Israel is called to give deliverance to the whole world. All the high ideas which constitute the intellectual substance of modern culture and civilisation are derived from Judaism.

Again Dr. Adler:

The religion of Israel is the eternal unchangeable truth; Christianity and Islam are but preparatory stages thereto. The mission of Israel is to be a lighthouse on the thought-sea of humanity.

That after such utterances of the leaders of the race a young man should venture to write the following *bosh* need cause no surprise:

All Jewish souls are bound together by one aim—namely, the utmost perfection possible to man, true enlightenment, intense love to mankind, and undisturbed peace in and among themselves and their fellow-men. All Israel in the great round world has one and the same heart, one and the same mind, one *equally holy* soul.

We may well ask, What next?

All this would be simply laughable—so Germans say—but for a simple fact to which I shall now, in conclusion, call attention—the fact that the sense of constituting one race, one nation is now stronger among the Jews than it has, perhaps, ever been since the days of the Maccabees. It was urged as one of the reasons for their emancipation from civil and other disabilities that it would lead to their identifying themselves more with the Germans, that it would put an end to the separation between the races. In a sense it has done so; in another not. It would almost seem to be increasingly true, "First Jew, then German," just as of Ultramontane Romanists it seems too often true, "First Rome, then Berlin." This sense of national unity and national separateness is sustained, fostered, organised by the *Alliance Israélite*, which has its seat in Paris. Of late years, whatever affects a Jew anywhere is at once taken up as a specifically Jewish matter—a question of the Jewish race. It is not a purely religious matter—it is specifically a race or national matter. One clear evidence of this being the case is the fact that the orthodox Jews are herein far less pronounced than the "Reformers," whose religion is the barest form of Rationalism, where it has not been swallowed up in Atheism or Agnosticism. Listen to Dr. Adler's words: "Let there be no divisions in our camp; let our first principle be, under all circumstances, to stick to each other, *even if some should give themselves up to idolatry*." And Cremieux, the President of the *Alliance Israélite*, exclaimed, "A new Messianic kingdom, a new Jerusalem, must arise instead of emperors and popes."

Add to all these considerations the facts that some of the chief social democrats in Germany, Marx, Lassalle, Hirsch, and others, were or are Jews; that leading Nihilists in Russia are supposed to be Jews; that Gambetta and other great French leaders are Jews; that the Earl of Beaconsfield is a Jew; that the leading financiers on the Continent of Europe are Jews; and it ought not to surprise Englishmen to hear that many Germans regard the Jews as their misfortune, and still more, believe that for them—though not *at present* for us—there exists a Jewish Question. In fact, it looks very like the question of an *imperium in imperio*.

Yours, NEMO.

THE BERKSHIRE MEETING.

To the Editor of the Nonconformist and Independent.

SIR,—It is not quite fair to me, or, I should suppose, to Mr. Walter, to represent my speech at the Reading Meeting of Liberal Electors for Berkshire, as being in any sense a defence made for Mr. Walter by an apologist. What I said, when, at the request of the meeting, I gave my advice as to the course to be followed under the circumstances, was certainly not intended as an excuse for Mr. Walter's recent votes, nor was it so understood by the meeting.

I am, &c.,
GEORGE YOUNG.

Suttoncroft, Cookham, Berks.

A SUGGESTION.

To the Editor of the Nonconformist and Independent.

SIR,—Referring to the subject of the circulation of your paper in connection with Working Men's Clubs, &c., on which there have appeared several letters, may I suggest that gentlemen who take it, and do not keep it for binding or filing, should get a stiff cover made to contain the paper, and have the same laid on the table of any club or reading-room of which they may be members, or to which they can have access, inserting the fresh issue, say, two or three days after receipt, and always leaving at least two numbers in the cover? I follow this plan in a Liberal club of which I am a member, and believe it will be of service. It may entail a little trouble and self-denial so as to keep the circulation regular; but the result will be worth the while—at any rate, it will be better use for the paper than the waste-paper pile.

Yours, &c., M. S. E.

THE *CONGREGATIONAL YEAR-BOOK*.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly afford me space in which to amend one item of information in the *Congregational Year-Book* for 1880. Through somebody's oversight, the name of the Rev. F. G. Collier, late of New Chapel, Horwich, appears in the alphabetical list without any residence attached. Mr. Collier was unfortunately obliged to retire from a happy and successful pastorate on account of ill-health. He is now residing at West Kirby, near Birkenhead, for the purpose of rest and recovery. It is hoped that ere long an able young minister will be in a position to resume the full discharge of pastoral duties.

I am, yours truly,
WILLIAM HEWGILL, District Secretary.
Lancashire Congregational Union, Manchester District,
Farnworth, near Bolton, Jan. 15, 1880.

CONGREGATIONAL SCHOOL, LEWISHAM.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me a small space in your journal to say a word on behalf of the above institution.

A benevolent lady (the late Mrs. Gill) has recently bequeathed to the Congregational School a legacy of £500 towards the education and maintenance of a boy in perpetuity. Of course the committee are gratified by this, and any similar expression of public confidence and interest.

The cost of each boy, however, is at least £30 per annum, and as the legacy, if safely invested, will yield little more than £20, the benefit is of dubious value, unless it can be supplemented by an additional sum. I am, therefore, requested by the committee to solicit the aid of your numerous readers towards this object.

A sum of £250, in addition to the amount of the bequest, would furnish the capital required, and this it ought not to be difficult to raise. Now that the sister institution is so nobly provided for, and its pressing liabilities so generously met (in which we must all heartily rejoice), even "the fragments that remain" would suffice to supply this need of the older and kindred establishment.

I will only add that the school has strong claims on the Christian Church, especially that of the Congregational order, and that in all respects, intellectually and morally, its position was never higher than at present.

Wishing all success to the literary union recently formed by the combined journal I have the honour to address, and respectfully urging the above claim on the attention of its readers,

I am, Sir, &c.,
Highgate, Jan. 20. JOSIAH VINEY.

Contributions to the Secretary (Rev. S. Fisher), Memorial Hall, or to myself, will be gratefully received and acknowledged.

Literature.

MEMORIALS OF FREDERICK THE GREAT.*

THOUGH Mr. Hamilton has tried all he can to say everything that can be said about Rheinsberg, we do not think that *ennui* will be attributed to him, as Voltaire prognosticated of those who try to say everything. We are already his debtors for some pleasant gossip about things German; and in this book he has surpassed himself, for he takes care to be varied, to gossip with us as though completely at his ease, and is never inclined to be heavy. He manages to get the whole result of his long and patient researches into a framework of travel and reminiscence, so that we look out upon an old world as if from a living and interesting centre. For though the Old Mark of Brandenburg is dull and sandy—so dull and sandy that there is some excuse for the housewives who fail to keep everything so clean as might be; and though much of the glory has passed from Rheinsberg and its old historic Castle, yet men and women still live and labour there; and Mr. Hamilton has sufficient knack to make them real to us. Frederick the Great, and his courtiers, with their philosophies and verse-making, and yet graver matters, his brothers, espocially that Prince Henry who, like himself, rebelled against drill, and yet turned out so good a general, are all brought once more near to us, none the less that the Dutch innkeeper and Frau Lemm and the rest are vividly presented. The Rheinsberg of to-day, and the Rheinsberg of the historic past, are each made the more real to us through thus challenging, interchangeably, our memory and imagination.

And what is Rheinsberg? does the reader ask. Such a question betrays that Mr. Carlyle's "Frederick" is still unread, or has in some points been forgotten. In the second volume of that work, towards the end, there is a chapter on Rheinsberg, and two or three others dealing with Frederick's life there. "The country round about it is of comfortable, not unpicturesque character," Mr. Carlyle says; "to be distinguished almost as beautiful in that region of sand and moor. Lakes abound in it; tilled fields, heights, called 'hills,' and wood of fair growth; one reads of 'beech avenues,' of 'high linden avenues,' many lakes and lakelets in it, as usual hereabouts; the loitering waters straggle all over that region into meshes of lakes. Rheinsberg itself, Village and Schloss, stands on the edge of a pleasant lake, last of a mesh of such; the *summary*, or outfall, of which, already here a good strong brook or stream, is called the *Rhein*, Rhyn, or Rein; and gives name to the little place. . . . The mansion fronts, as we may say, four ways; for it is of quadrangular form, with a wet moat from the lake begirdling it, and has a spacious court for interior. . . . To this day Rheinsberg stands with the air of a solid, respectable edifice, still massive, rain-tight, though long since deserted by the Prince-ships, by Frederick nearly sixscore years ago, and nearly threescore by Prince Henry, a brother of Frederick's, who afterwards had it."

Here, then, is the interest of Rheinsberg. When Frederick the Great—still Crown-Prince—shortly after his marriage, had the Government district of Ruppin appointed to him for revenue, the old mansion of Rheinsberg was rebuilt and fitted up for him and his Princess as a residence, and there he abode for fully four years—a period when he studied largely, observed much, and when his character was being quickly developed. Mr. Hamilton knows well that, to a large extent, he has only written an extension and commentary on the chapters of Mr. Carlyle, to which we have referred, and therefore our quotation is not out of place. He has, with that complete reverence which loses sight of nothing connected with his subject, spent days in rambling about the lakes, the woods, the deserted gardens; and whoever wishes to see Rheinsberg as it now is, and can't go thither, must needs have recourse to Mr. Hamilton's book. Nothing could well be more interesting than the manner in which he groups his courtiers round about Frederick, bringing out, by short and incisive sections, the characteristics and peculiarities of each—not forgetting Voltaire, with whom Frederick had already begun to correspond, though the great wit never visited Rheinsberg. And as much in Frederick's life could be traced back to that time, a good excuse is found for bringing the later periods and the earlier together in many ways. Mr. Hamilton knows well how to drop in an effective anecdote, having carefully read all such collections with discrimination and good sense, paying well-merited praise to Frederick Nicolai's volume, as it right well deserves, though we remember one or two chapters in the *Berlinische Monatsschrift* at an earlier period than those he refers to in 1804. Here, for example, is a very characteristic one:—

In the Alexander Platz, in Berlin, there is a house known as the House of the Ninety-nine Sheep's-heads. It is said that Frederick the Great, once upon a time, having heard much good of some one who lived in the Landsbergerstrasse, of his royal clemency bestowed the gift of a fine new house on that person. Whereupon a neighbour, who lived round the corner in the Alexander Platz, was so filled with envy that he could not sleep for sheer longing after a like mark of the royal favour. Not that he had need of it—he was rich; the honour of the thing was what his heart was set on. So he began to give large sums of money to the poor, and to take a leading part in useful and benevolent enterprises. And to be sure, the king, hearing of this noble character, sent for the man and told him to ask a favour. So he begged to have a house. And before many months had come and gone the house was built, and the happy proprietor had taken possession of it. Yet even then he was *not* happy. The statues on the roof of his neighbour's house made him so envious that he could not sleep for thinking about the statues. Now, as it happened, old Fritz, riding that way one day, stopped his horse and asked the man how he liked his house. He said he liked it hugely, but there was one thing. If his Majesty would only deign to give him some figures, like his neighbour. "Yes, surely!" said the King; "you shall have figures," and rode on. And the King ordered ninety-nine sheep's-heads in freestone to be set upon the house. (About fifteen are said to be to the fore.) The next time that the King rode that way, the man in fear and trembling made complaints of his neighbours, who were so ill-natured as to think that there was an allusion to the proprietor in these sculptures. "But you have got what you wanted," said the King. "Oh, certainly, your Majesty!" said the man. "But the sheep's-heads, you know!" "Well! to be sure, there are only ninety-nine, returned the King. "But if you want a round number, you have just to put your head out at the window. Good day!" And the King rode on.

We cannot help thinking that Mr. Hamilton hardly does full justice to Frederick's heart in contrasting as he does the effusiveness of the King's earlier letters to Suhm and his sons with that last one to the eldest son, who had a leg shot away at the Battle of Prague, when on his deathbed. He had recommended his three sons, who were also going into the army, to His Majesty's gracious protection, and though Frederick's answer is like the answer of an old man, whose mind is occupied with many cares, it has an accent of real sincerity and simplicity:—

I am very sorry to hear by your letter of the 12th that you are approaching your last moment. The name of Suhm is, indeed, dear to me. I have known several of the family who were distinguished for their merit, and have gained my highest esteem. Your father and yourself were of the number, and your sons shall also have a part in it if they walk in your steps.

All Frederick's foibles and weaknesses are duly noted, not omitting some of his escapades with that flute with which he used to make the woods vocal when he could furbish up an excuse for absenting himself from hunting or from exercise.

The second volume is mainly taken up with the history of that Prince Henry who, in so many circumstances of his life, was so like his more distinguished brother, and yet in so many points of character unlike him. Like Frederick, Henry hated drill, and would pretend illness to escape from it. Yet he was a born soldier, and even at the very moment was deep in the study of tactics. He was his brother's right hand in some of his most trying periods, distinguishing himself greatly at the Battle of Kunersdorf by his excellent operations against Dann. Frederick himself confessed that he was a general without fault *(Feldherr ohne Tadel)*, and yet he was often only a thorn in his side, moved by whims and jealousies, which latter did much to alienate them. Like Frederick, his marriage turned out indifferently happy, and as his brother did in earlier life, so he in later life found much comfort in

* Rheinsberg: Memorials of Frederick the Great and Prince Henry of Prussia. By Andrew Hamilton. In Two Vols. J. Murray.

French literature. His latter years were full of disappointments. When Frederick the Great died in 1786 he might well have expected that his long experience would have rendered him an accepted counsellor to the new King. Here also Henry was unfortunate. Mr. Hamilton writes on this head:—

On the invitation of Frederick William II., Prince Henry arrived in Berlin a few days after his accession, thinking to reap the fruit of his long waiting, his experience, his counsels, and many kindnesses. But things turned out otherwise. Frederick William took counsel of Herzberg, the late king's Minister, and almost from the first would give ear to nobody else. Herzberg and Henry were at strife in most things—in nothing more than in foreign politics. Naturally, the Minister did his best to keep the uncle at bay, and Prince Henry, without meaning it, himself seconded the Minister. Not at first "realising the situation," trusting neither his eyes nor his ears, taking it for granted that the plans he had so carefully worked out were now going to be put into execution under his own leadership, there can be no doubt that the *début* he made was very far too much that of a responsible Mentor or Monitor, come straight from Rheinsberg to keep all things right, and let nothing go wrong—not the sort of company that crowned heads generally like best. Frederick William, having been more and longer snubbed than any man, and desiring not to be served with any more of that sort of thing, even under the new and more respectful forms, perceived, very likely, that it would be safer to have an ordinary Minister about him than an elderly uncle. Prince Henry was strangely shocked when, with a sudden anti-Gallic spurt, many of the late king's French *employés* were turned off (*chassés même ignominieusement* we are told). Other things were done as though on purpose to undeceive and offend him.

If he was vain, and deceitful without knowing how to dissemble, as Mirabeau said, he certainly paid very dearly for his failings in insults and humiliations at this time, when he might have looked for a little favour.

If we cannot say that Mr. Hamilton's book is a valuable addition to historical literature, it is certainly brightly and attractively written, communicates a great deal of instruction pleasantly. It ought to find favour with a large and growing circle of readers. Unlike Mr. Baring Gould's recent pretentious deliverances on everything German, it deals with a narrow and manageable field, and so far does it reliably and well, and does not affect to be either over smart, or over philosophical, or omniscient.

MARTINEAU'S HOURS OF THOUGHT.*

BY tradition and ecclesiastical habitation Dr. Martineau belongs to the Unitarian denomination; but there is little or nothing in this volume that that body can claim as restrictively its own. Dr. Martineau has no fondness for the negations of the faded and almost extinct form of Unitarian orthodoxy which held a prominent place somewhere on the outskirts of the religious world a generation ago. He invites us to spend a few "Hours of *Thought*" with him—not of argument or disputation. He does not treat us to a *rechauffé* of texts or of small metaphysical commonplaces to bring all the facts of Divine Revelation within the compass of exact logical forms of thought and expression. He does not carry the dogmas of Theology into Reason's dissecting-room, to cut them into very small pieces, and show how very finite and comprehensible they are. Indeed, it seems to us that such discoursings would be as unpalatable to Dr. Martineau as they are to us, and that he is most in his own element when he asks us to pause reverently before the high mysteries of faith, and rise above our narrow logical conceptions by the insight of worship and love. It may be that Dr. Martineau would still refuse his assent to any dogmatic statement of the most characteristic doctrines of Evangelical orthodoxy, because, as technically stated, they are apt to assume a crude metaphysical basis which was the common ground of both types of orthodoxy—Evangelical and Unitarian—thirty years ago. But if these great truths are presented in the terms of a philosophy capable of recognising facts of inner consciousness which escape the limitations of logical notions, we do not think Dr. Martineau would turn aside from them. He himself gives such representations of the character and person of Christ, and of His relation to the world's spiritual illumination, as appear to us quite unintelligible from the simply humanitarian point of view; and those who are conscious of a tendency to reduce the work and influence of Jesus Christ to the level of ordinary human experience may profitably ponder some of the discourses in the volume before us,—especially the striking chapter on "How sayest thou 'Show us the Father'?" and the two discourses on "Christ, the Divine Word." Any one reading these exquisitely beautiful and deeply thoughtful sermons will easily see that the best specimens of Unitarians of the modern school are not by any means committed to uncompromising denial of the most characteristic beliefs of Trinitarian theology. The softened shadow of holy mystery which envelopes the person of Christ is a welcome retreat for pious and thoughtful minds of this class; and whatever Christ may be to their logic, to their heart and conscience He is assuredly "God manifest in the flesh." They have learnt to look through the disguise of humiliation and finite surroundings which conceal Him from an unspiritual gaze, and see the infinite and unspeakable, because Divine, significance of that one unique and perfect Man. The former resistance, amounting to repugnance, for any claim of exceptional Divine honour for Christ has quite died out, and the old carping criticism is displaced by reverence and worship. The following passage is only a partial exemplification of this, but it is so beautiful and true that we are tempted to quote it at length:—

If we had been left to frame for ourselves an emblem of whatever is Divine *within* and *above* our human life, to invent a mind that should exhibit the perfection of man and give hints of the Spirit of God, one of the first thoughts would have been, "Such a one must be lifted above the infirmities and vulgar conflicts of our being; he must live in the grandeur and serenity of God, who ever acts and never suffers; or if drawn at all within the limits of sorrow, must be untouched by the meaner and more shameful ills that flesh is heir to." To our coarse and superficial judgment, dignity and happiness are essential to perfect being; human tradition fills its Paradise with sweets; poetry envelopes its heroes with glory; religion thrills its heaven with transport;—dreams, every one, of anxiety and appetite having greatness of scale without sanctity of spirit. Singularly did Providence deviate from this when He took up that Galilean Son of man and said, "Behold My likeness and your ideal; My Holy One that cannot see corruption; the Mediator who shall win the love of earth and carry it to heaven; the image of God, and the Messiah of humanity." In the surprise and originality of such announcement, in the new direction which it gives to our quest of the Great and Divine, together with the entire assent which our deeper and purified affections give to it, consists its power as a Revelation. If it simply answered to our earlier conceptions, and realised our poor imaginings, it would but repeat an influence already spent. If it failed to reach at last our inmost conscience, and find therein a deep "Amen," it would unlock no fresh spring of our nature and reveal nothing to our spiritual apprehension. Repugnance at the beginning, and in the end the deep response of emphatic consent, constitute the characteristic reception of every true revelation to mankind. (P. 121, 122.)

This last sentence to our apprehension admirably expresses the spiritual change that has come over the best types of modern Unitarianism in relation to the transcendent mysteries of the Christian faith, which they formerly rejected without compromise or qualification. Repugnance and hostility has subsided, and "the deep response of emphatic consent," although it may not express itself in dogmatic or doctrinal forms, is not to be mistaken in the reverent sympathy with which all facts relating to the person of Christ are considered. Doubtless part of this reconciliation comes from the other side. The fierce, bristling dogmatism that expresses itself in such formularies as the Athanasian Creed, is now as distasteful to the thoughtful Trinitarian as to the Unitarian. When on all sides there is a manifest tendency to bring the most distinctive teachings of Revelation into harmony with human experience, and into relation with the deepest laws of thought, it is obvious that theological estrangement is likely to dwindle and ultimately vanish among those who are in philosophical agreement. It is evident that Dr. Martineau, as a philosopher and metaphysician, belongs to those who affirm, rather than to those who deny, the transcendent verities of Faith and the supernatural facts of Revelation. The fashionable consulting theologians, who are so fond of emerging from their natural sphere in the laboratory or dissecting room in order to utter sonorous platitudes about the potencies of life to be found in matter, and the Atheistic or Agnostic conclusions that are somehow wrapped up in physical theories of evolution, find in Dr. Martineau an antagonist as eminent as themselves in the world of letters and culture, and immensely their superior in all matters of abstract thought and speculation. In the volume now before us some of the questions most keenly debated between Agnostic or Materialistic scepticism on the one hand, and Theistic or Christian faith on the other are touched, lightly indeed, but with the hand of a master, and always in vindication of the truths which are most cherished by devout and thoughtful Christians. Such discourses as those on "The Prayer of Faith," "The Place of Man in the Scale of Life," "In Him we live and move and have our Being," are really valuable contributions to the apologetic literature which is called for by the characteristic tendencies of our time, and should be welcomed by thoughtful and devout members of all Churches.

If we were asked to name the one distinguishing feature of the school to which Dr. Martineau belongs, we should point to the intellectual self-possession which characterises all their utterances, both in preaching and even in prayer. Ministers of this class seem to maintain a uniform and high intellectual elevation from which they rarely descend. Every sentence of prayer or discourse must be exquisitely constructed, finely polished, and uttered in tones of calm, unimpassioned dignity. They are apt to be ponderous and almost Johnsonian in style, and clothe ordinary ideas in a grandiose garment of classic phraseology. To the hearer this is sometimes almost tiresome. He is almost ready to welcome some bit of blundering rapture that is not startled by a mixed metaphor or an awkward sentence, or a *soupçon* of limping logic. He longs for an importunity of devotion that is too eager to express itself to wait for Court phrases and book language—anything to escape from the atmosphere of cold intellectual propriety, which gives no scope to enthusiasm, and leaves the heart unwarmed. We hardly like to confess—in strict confidence—that even Dr. Martineau's sermons leave a little of this sort of impression on our minds; we can imagine his hearers sometimes wishing for a little homely eloquence that is not afraid to make use of passionate declamation and earnest appeal. And yet as soon as we have formulated such an impression we are half inclined to recall it. We are quite content to take Dr. Martineau as he is, especially when we are reading his sermons, and are allowed the privilege of going back to pick up a lost thread, or recall the lapsed premisses of some subtle and abstruse train of reasoning. We take it to be, on the whole, a good rule to keep the emotional side of our nature under some restraint, and not allow any passionate preacher to gain entrance to the sanctuary of deep feeling unless he can supply the sentinel intellect with his proper passport. We are quite sure that Dr. Martineau's sermons are the outcome of genuine emotion on his part, and that they may kindle similar sentiment in those who receive them either as hearers or readers. But the intellectual perception must always come first, and be the efficient operative cause of the heightened emotion. The light must be seen before the heat can be felt. And we are content that it should be so. Wisdom is justified of her children, and the Christian world is large enough to find an audience for the rich, profound, philosophical meditations of a Martineau, as well as for the racy, homespun Saxon sense of a Spurgeon, with his not unfrequent admixture of crude philosophy, faulty reasoning, and antique theology. And although the serene, intellectual atmosphere into which the great philosophical preacher introduces us may be sometimes a little too still, too lacking in fervour, yet we constantly come across lovely passages in which the sweetest and deepest emotions seem to clothe themselves in intellectual forms, and we are at once thrilled and instructed. And then we realise how much of real tenderness and human sympathy dwells in the noblest operations of the intellect, which can never produce its best results till it enlists the heart into genuine alliance and co-operation. We may bring our notice of this delightful volume to a close by quoting another specimen of profound thought, conveyed in language full of emotion, enriched with most felicitous turns of expression, as well as with original and poetical forms of illustration. It is from a sermon entitled, "That the Christ Ought to Suffer":—

Human character is never found to "enter into its glory" except through the ordeal of affliction. . . . Whatever is higher than happiness is revealed to us only in the loss of happiness, and that which is highest of all, the life of religion, the sense of sanctity, the allegiance to God, finds no place within us till we are cast down in true affliction. Yes! When the temple of devotion constructs itself within the soul the subterranean crypt of sorrow is the part which, though soon invisible, is first and deepest laid; and though, once hid beneath the pavement, it is, perhaps, forgot as it lurks beneath the glorious aisle, yet the hollow tread of awe would soon be lost, and the music's mysterious reverberation cease, were its ancient passages closed up with earth. (P. 126, 127.)

One hint to the publisher. This volume is complete in itself, and is published alone, a long time after the issue of the first volume. It ought, therefore, to be lettered "Second Series," and not "Vol. II.," which has no corresponding Vol. I. to justify it. No librarian will feel comfortable when he deposits Vol. II. on his shelves and has no corresponding Vol. I. to couple with it.

MRS. OLIPHANT'S LATEST TALE.*

MRS. OLIPHANT is a versatile writer, and she is almost as bold as versatile. She has essayed all styles of the novelist's art, from pure character to incident, from sensation to satire, as seen in the earlier "Chronicles of Carlingford," the "Minister's Wife," "Madonna Mary," "The Greatest Heiress of England," and "Within the Precincts." She has written history, as in the "Makers of Florence," and gilded it by picturesque imagination, as in her "Foreign-Classics" monograph on Dante, regarding whom her great and patient researches led to some remarkable minor discoveries; she has written biography, as in "Edward Irving," whom

* Hours of Thought on Sacred Things. Vol. II. By James Martineau, LL.D., D.D. London: Longmans. 1879.

* A Beleaguered City: A Story of the Seen and the Unseen By Mrs. Oliphant. Macmillan and Co.

she has elevated to a place apart; and she has embalmed the memories of Walpole and Wesley, as well as those of Queen Caroline and Lady Mary Wortley Montague, in her "Historical Sketches of the Reign of George II." She is credited with many of those noteworthy literary articles in *Blackwood*, in which the knowledge of details is *almost* as exact as the range is extended. And now, having established her claim to performances in almost every department of literature, save that of poetry alone, it would seem as if she had determined on attaining that rank indicated so naïvely by Schiller when he said that the highest work of genius was produced when, not ceasing to be earnest, the writer could become playful. Surely Mrs. Oliphant is neither wholly earnest nor wholly playful in such efforts as "Earth-Bound," and "A Beleagured City," which is now before us, and which bears the subtitle—"A Story of the Seen and the Unseen." It is too grave a matter for mere playfulness, and yet somehow, we cannot believe Mrs. Oliphant is wholly in earnest. Edgar Poe, speaking of the supernatural in fiction, said that it was well to contrive a remoteness in the machinery, however defined and near was the starting-point; and we know how deeply Nathaniel Hawthorne mourned, in American history, the lack of remoteness, and a long and mouldy past with which to frame his weird and *eerie* conceptions, not seldom very "cobwebby" in effect. Mrs. Oliphant's "Beleagured City" would be very "cobwebby" were it not that she has not, in our idea, contrived a sufficiently smooth and persuasive machinery to start with, and shocks us at the very first by an outrage on all nature and probability, and has not aided it by happy choice of narrators. The poor residents in the town of Semur, in the department of the Haute Bourgogne, in the uniformly warm and sunny month of July, in that soft and very fertile vine-growing region, are suddenly encompassed with deep darkness, which falls all over and around their city. It is accompanied by remarkable and unaccountable winds; and Monsieur Martin Dupin (M. le Maire) who is the first speaker, presents himself to us just as the initial symptoms are being felt. He goes with an enthusiast—M. Lecamus—a spiritualist and morbid dreamer, so far out of the town towards the churchyard, in order to verify for himself extraordinary things which were whispered about by the people, and even by the officials; but he is so overpowered by a sense of unseen presences, and winds blowing on him exactly like those caused by forms quickly passing, that he is compelled to return, and reaches the *Octroi* station (from which he had started in face of the earnest warnings of the men there) worn out, almost fainting. These winds increase, hour by hour; no one, however stolid and insensitive, can escape them. They overpower the will; and, at length, as if under sudden and simultaneous energising of an unseen host, the inhabitants are driven in a crowd towards one of the gates, and when they are once outside it is closed upon them, with no power of re-entry by anything akin to ordinary agencies. The people go some here, some there—to houses not far off; the bulk of them—nearly all men—form a kind of hurried encampment, where they sit and watch, hoping for some signal or change, which, for the space of three days, is denied to them, till at last, pallid and worn like a ghost, there comes toward them out of the darkness over the city poor Paul Lecamus, the enthusiast, who had been allowed to remain, as we infer, in a kind of trance, when all the others were driven out of the city, to hold converse with the spirit of his dead wife and other spirits, and to bring to the poor inhabitants a message from their ghostly masters and besiegers. This message is to the effect that proper representatives should be sent into the city. On this, Monsieur le Maire and M. le Curè agree to go on this mission; and the account of their experiences is given with great skill. It is, perhaps, the best and most realisable part of the book. The peculiar, though slight, changes in the arrangements of Monsieur Dupin's own house are very telling; no less than what took place in the church and at the hospital (of which latter, however, a very left-handed and awkward use is, as we think, made afterwards, near the end of the volume, for purposes of satire, which, we fear, is, throughout, the fly in this ointment, never permitting us to believe that the author's intentions, in the words of Artemus Ward, are entirely "hono'ble"). How the beleaguered host lying outside the city are at last led in to occupy once more their old familiar places, we must leave our readers to find out from the volume, should their interest in it from our description have been so fully awakened. We must content ourselves with saying that individual passages are far more effective than is the style as a whole. We can only afford the room to give two short specimens by way of doing justice to the author. This is the account of some incidents in the outgoing, with a peculiarly realistic touch now and then interjected:—

> It was still a kind of grey twilight, not yet day. The bells of the cathedral had begun to toll, which was very startling; not ringing in their cheerful way, but tolling as if for a funeral; and no other sound was audible but the noise of footsteps, like an army making a silent march into an enemy's country. We had reached the gate, when a sudden wondering came over me. Why were we all going out of our houses in the wintry dusk to which our July days had turned? I stopped, and turning round was about to say something to the others, when I became suddenly aware that here I was not my own master. My tongue clave to the roof of my mouth; I could not say a word. Then I myself was turned round, and softly, firmly, irresistibly pushed out of the gate. My mother, who clung to me, added a little, no doubt to the force against me, whatever it was; for she was frightened, and opposed herself to any endeavour on my part to regain freedom of movement; but all that her feeble force could do against mine must have been little. Several other men around me seemed to be moved as I was. M. Barbou, for one, made a still more decided effort to turn back, for being a bachelor, he had no one to restrain him. Him I saw turned round as you would turn a *roulette*. He was thrown against my wife in his tempestuous course, and but that she was so light and elastic in her tread, gliding out straight and softly, like one of the saints, I think he must have thrown her down. And at that moment, silent as we all were, his "*Pardon, Madame, mille pardons, Madame,*" and his tone of horror at his own indiscretion, seemed to come to me like a voice out of another life.

And this, when M. le Curè, along with M. le Maire, were alone, performing service in the Cathedral of that City of the Dead (or, at all events, of the Unseen), merely premising that Monsieur Dupin had not served Mass since he was a child, and had been indifferent:—

> My heart grew soft within me, as the heart of a little child. The voice of M. le Curè was full of tears; it swelled out into the air and filled the vacant place. I knelt behind him on the steps of the altar and wept. Then there came a sound that made our hearts leap in our bosoms. His voice wavered, as if it had been struck by a strong wind; but he was a brave man, and he went on. It was the bells of the Cathedral that pealed out over our heads. In the midst of the office, while we knelt all alone, they began to ring as at Easter, or some great festival. At first softly, almost sadly, like choirs of distant singers, that died away and were echoed, and died again; then, taking up another strain, they rang out into the sky with hurrying notes and clang of joy. The effect upon myself was wonderful. I no longer felt any fear. The illusion was complete. I was a child again, serving the Mass in my little surplice, aware that all who loved me were kneeling behind; that the good God was smiling, and the cathedral bells ringing out their majestic Amen."

After the "Maire's" account comes the narrative of Paul Lecamus; then M. le Maire fills in a few connecting-links; M. de Bois-Sombre, an aristocrat, then gives, rather too much in character, "a supplement"; an extract follows from the narrative of M. Dupin's wife, and that is followed by a record from his sceptical, but heroic, mother, and the record is fitly enough wound up by a few passages more from the pen of M. le Maire himself. Now, it is all too evident that the machinery has been elaborately contrived to overwhelm us by *varied* evidence. What else could be the use of certain passages in the elder Madame Dupin's narrative, which, by the bye, is from first to last far too fine and literary for her? Such matters, presented to us from the point of view of art, are utterly independent of evidence, save as that is subordinate to harmony of effect. Mrs. Oliphant's evidence in its various branches is conflicting, even as cumulative evidence; for to the sensible and energetic elder Madame Dupin it is not vouchsafed to have what she calls "privileges," of seeing and hearing; and what Mrs. Oliphant gains on the one side she simply loses on the other in her attempt to illustrate the purely intellectual idea that no such revelation can possibly impress or change certain characters, who will loaf and drink and swagger still. We really could not help recalling, as we read such parts, the wonderful effect upon us of the fact, recorded in the account of the historical rappings at the house of Samuel Wesley, that even the dogs were affected, and went subdued with tails lowered. Art, for art's own purposes, would have kept such elements out of view, or have used them more skilfully in subordinating them to the main purpose. The use of Lecamus, a mere enthusiast, is, from the same cause, unfortunate and ineffective; we cannot help fancying that he overpowered even M. le Maire and the rest by what is called od force. Such a story should be told with a complete belief in the record of the main narrator, unbuttressed by any supports where these may in the least tend to reduce a central imaginative impression; and this we hold is the case with much in this account. Mrs. Oliphant has nothing in her of the unclothed, the *eerie*, the fleshless. She only makes-believe that she has, and we no more believe under her attestations in the fiery display of "*Sommation*," &c., &c., in these awful winds, in the ghostly occupation of Semur, and in the ringing of the bells than we do in Bunyan's Slough of Despond, or the Wicket Gate, or the Interpreter, or the House Beautiful, only the difference is that there are specific and eternal facts in human nature and experience of which these are signs and symbols, whereas there is no specific and definite anything in human nature to which Mrs. Oliphant's imaginations really correspond. It is only a bit of fiction after all—neat, cleverly devised, but not convincing; and not nearly so good or so healthily entertaining or useful as much that she has written aforetime.

AN ART STUDENT IN MUNICH.*

THE two elegantly-printed and delicately-bound volumes before us consist of a reprint of a work which has been out of print for some years, and which is now reproduced with a few additional chapters, bringing some of the chief persons and scenes referred to in the original edition as they appear according to the most modern lights. The original edition was published in 1853, and was received with deserved favour at the time, both in England and America. It has secured the interest and admiration of Longfellow, Dickens, Thackeray, Miss Proctor, and many others, whose praise is not easily won or lightly bestowed. It is quite fitting these volumes should be republished for a new generation of English readers. Mrs. Howitt-Watts now, and Anna Mary Howitt more than a quarter of a century ago, writes as only an artist can write, with a power of graphic delineation which is equally at home in the presence of the lowliest objects that can arrest the eye of one in "populous cities pent," and of the grandest productions of nature or art that can kindle rapture in the heart of a painter or a poet. Her love for detail is something marvellous; she positively revels in it with more than pre-Raphaelite enthusiasm. Of this, indeed, she is so conscious that the efforts of self-restraint to prevent the needless and uninstructive multiplication of small particulars is occasionally quite visible. In her wanderings about Munich she speaks of "a street so full of detail that it would be quite a luxury to describe it graphically." And while she has this keen vision which nothing escapes, she has also—what is even more essential to an artist—the human sympathy and devout reverence that always sees what is most loveable and excellent, and is able to look below the surface of strange or grotesque customs, and see that in them which appeals to the enduring worship and affection of the spirit. English Protestants are often quite unable to find anything to admire or reverence in the Popish ceremonies which meet their eyes in Catholic countries. Mrs. Howitt-Watts is in no danger of being ensnared by superstition, but she can understand it, and is not afraid of surrendering herself to the current of thought and emotion which is evoked by sympathy with worship as such, independent of the dogmas with which it may be associated. Most interesting and delightful illustrations of this are to be found scattered through these volumes, especially in a charming description of a Romish baptism, in which the author finds rich and suggestive symbolic teachings, showing what depth of meaning may lurk beneath Ritualistic forms, which a supercilious or unsympathetic observer would condemn as folly or idolatry. "The Art-Student in Munich" was the first to call attention to the decennial celebration of the Passion Play in the Ober-Ammergau, which has attracted many pilgrims since, inspired either by simple curiosity, by antiquarian interest in mediæval survivals, or by a Ritualistic fervour which is perhaps not unwilling to find in its zeal for Romish revivals an opportunity for a pleasant summer holiday. We can well understand the glow of loving sympathy with which the devout young artist lady would observe and associate with these Alpine villagers, whose whole life is devoted to the earnest presentation of the Passion Play. And yet she could not help feeling revolted by the painful sensuousness of the later scenes, in which the Christus is buffeted and hustled by a brutal mob with a rude excess of outrage which extinguishes devotion and inspires disgust. Miss Howitt was privileged to go behind the scenes, and visit the chief actors in their own homes.

It is interesting to find that the deep sympathy with nature and symbolism, and the deep reverence for all that is holy and Divine which is so amply indicated in these volumes, have, since their original publication, expressed themselves in a more mature form in the wonderful volume of poems, "Aurora," which we noticed about three years ago in these columns. By an advertisement at the end of the second volume, the authorship of "Aurora" is avowed to be Mr. and Mrs. Howitt-Watts. There is a true spiritual and artistic kinship between the two books; the earlier volumes are the less mature outpourings of the rich artistic sentiments which find a deeper as well as a more appropriate, because poetical, expression in this later volume.

As an exposition of art material these volumes are chiefly valuable from the information they supply about the works of Kaulbach, and about

* An Art Student in Munich. By Mrs. Howitt-Watts Second Edition. De La Rue and Co.

Kaulbach himself, an artist who is doubtless destined to rank with the greatest of all times and countries. The Art Student was a pupil of Kaulbach, and she gives glowing and eloquent descriptions of some of his greatest works. Most beautiful, too, are the additional particulars, supplied in this edition, of the home life of the great artist, and of his too early and lamented death. After twenty years' absence, when the young girl has become the middle-aged married woman, she and her husband visit together the well-remembered scenes and the venerable master. It is amusing to read of the shrinking modesty with which "Anna," accompanied by "Alfred," present themselves before the great artist. "Anna" seems quite to forget she has helped to make him famous in her own country, and has earned by her book a right to approach him without apology, quite independent of her old relation as pupil. However, "Alfred" is characteristically bold, and knocks stoutly at the hallowed door with his unscrupulous umbrella. "Anna" seems half surprised that the great man does not send them both away with something like a box on the ears. We are irresistibly reminded of the old gentleman alluded to by Thackeray in the first chapter of "Vanity Fair," who was accustomed, even in old age, to dream of his dreadful old schoolmaster, and to awake in terror just as the implacable pedagogue was about to inflict upon him the most humiliating form of corporal punishment.

We should like to reproduce some of the striking *tableaux* which abound in these volumes. All kinds of life are here described—indoors and out-of-doors, city and rural, art productions, old customs and observances, religious and civic rites, sledge locomotion, a midnight conflagration in winter, when "Anna" was out all night (imprudent girl!), and, we are thankful to say, did not catch any fatal cold. Then there is a description of a model prison, a ball, a students' torch procession, a very early performance of Mendelssohn's "Antigone," a dead-house, with some of its pathetic or ghastly contents, the casting of the wonderful bronze "Bavaria" statues, which adorn Munich, a students' masked ball, and other equally remarkable matters; a veritable mosaic, in which, with inexhaustible multiplicity of detail, there is nothing confused and nothing trite or commonplace, while the glow and rapture of a young enthusiasm are united to a wisdom and reflectiveness which could only proceed from a finely cultured and earnest nature. It is a book which will not easily drop out of our literature. Those of our readers who welcomed it on its first appearance will be glad to renew their acquaintance with it in this new, enlarged, and revised edition.

NINETEENTH CENTURY PIONEERS.

III.—JOHN WILKS.

IT was in the year 1811 that the Protestant Dissenters of England awoke from the sleep of a generation, and began to think that they had some national, moral, and religious rights that were withheld from them. The last occasion on which they had attempted anything in the way of the recovery of the liberties of which they had been deprived by the Act of Uniformity and the Test and Corporation Acts was when Mr. Beaufoy, supported by Mr. Fox, had endeavoured to obtain the repeal of the latter most obnoxious laws. They failed; and their failure seems to have produced a permanent feeling of discouragement. But in 1810, Viscount Sidmouth had brought in his memorable Bill for the restriction of the right of preaching. While declaring himself to be a friend to religious liberty, he stated that it was a matter of importance to society "that persons should not be allowed to assume the office of instructing others in the Word of God without some check." He ridiculed the idea of "cobblers, tailors, pig-drovers, and chimney-sweeps," being allowed to preach, and proposed that they should not be allowed to do so, excepting under certain conditions, nor without a legal certificate. Concerning the unprecedented agitation that ensued upon the introduction of this measure, the opposition to it in the House of Lords by Lords Lansdowne, Holland, and Stanhope, there is no occasion to write; it is sufficient to state that the Bill was thrown out without a division, and that no similar proposal was ever again made.

But, the opposition to this measure was mainly organised by a special committee of all classes of Nonconformists, including the Methodists, who then, for the first time in their history, took action, as a body, against a political proposal. The fact is, that Viscount Sidmouth's Bill, had it been carried, would have been the death-blow to Methodism, for to its preachers would it have principally applied. Foremost amongst the opponents, therefore, were Rowland Hill, of the Countess of Huntingdon's Connexion, and Matthew Wilks, of the Calvinistic Methodists. The Bill was, as we have said, defeated; but its introduction had indicated the existence of both weakness and danger. Three days, therefore, after its defeat, a meeting of the friends of religious liberty was called, at which it was resolved to form a society to be termed the "Protestant Society for the Protection of Religious Liberty." This was the first of several precursors of the Liberation Society, and its history, were it to be written, would prove to be one of the most animating in the whole history of the struggle for religious liberty in this country. We are concerned with it now from the fact that one of its first secretaries was Mr. John Wilks, the son of the highly-gifted, if eccentric, successor of Whitfield,—Matthew Wilks, a man whose biography, notwithstanding his rare eminence, singularly enough, yet remains to be written. Mr. John Wilks was appointed, with Mr. Thomas Pellatt, the father of Mr. Apsley Pellatt of our own times, to be secretary, and it may be said, without the smallest exaggeration, that for about thirty years from its foundation, during, that is to say, the whole period of its active work, Mr. Wilks was the Protestant Society. Although in the legal profession, he was a man of wonderful political energy and religious enthusiasm. All that energy and enthusiasm he at once threw into the work committed to him. In a single year, just as though to show what could be done by organised and vigorous action, the Quaker Oaths, the Conventicle, and the Five Mile Acts were repealed. That year, the year 1812, first introduces us to Mr. Wilks as an orator. His powers had been especially acknowledged in the previous year, when, Mr. Samuel Mills in the chair, with Robert Aspland, Henry F. Burder, W. B. Collyer, John Leifchild, Dr. Pye Smith, and Matthew Wilks around, an especial resolution of thanks had been accorded to him for "his ability, his zeal, and his eloquent and useful exertions." Until that day the name of the man appears to have been unknown: it now rose into fame all through Protestant Nonconformist England, and Protestant Nonconformist England was then estimated to include two millions of pronounced adherents.

It would be easy to describe and to illustrate at great length, the peculiar political and social conditions of Nonconformity at this period. The reports of the Protestant Society, as spoken by Mr. John Wilks, give the very best illustrations. It is only two generations since; yet, at that time, it was the commonest thing in the world for Nonconformist congregations to be attacked, for Nonconformists to be refused by an ignorant and besotted clergy all exercise of the rights of burial and marriage, and for them to be subjected to every moral outrage. What the Protestant Society had done, in one year, to put a stop to this was related on its first anniversary in 1812, when, as we have indicated, Mr. John Wilks made the first of his memorable speeches. Connecting, for a moment, once again, the past with the present, we may refer to the fact that one of the first cases successfully fought by the society was that of Mr. Ellington, of Mildenhall, Suffolk, which was tried for the purpose of ascertaining the right of magistrates to demand certificates of Dissenting ministers. Mr. Wilks reported that "after great expense and much delay, the committee had, in this case, obtained a satisfactory triumph." We may add here that the society acted with a vigorous, and, at that time, an unparalleled promptitude, in every case of illegal clerical or civil assumption. The offenders—and it was the only way to deal with them—were at once, and without a day's delay, proceeded against at law. The cases that had to be dealt with—all of the same character—could be counted by hundreds. However many they were, decisive action was taken, and with invariable success. And so, by-and-by, these Dissenters actually got to be somewhat respected.

Mr. John Wilks always spoke his reports. His speeches consisted of narratives of local cases, of remarks upon the state of the law, of references to the progress of religious liberty. As he delivered one after the other, at successive annual meetings of the Society, at which might be found as many as two hundred ministers assembled, some even "from the mountains of Wales," his fame grew. Sometimes the meetings were held at the "New London Tavern," Cheapside; sometimes at the "London Tavern," Bishopsgate-street; sometimes at the "Albion" or at the "King's Head." In 1814 he is described, in a report before us, as "dilating with fervour on the progress of the principles of religious freedom." In 1818, when the Lord Mayor, Matthew Wood, took the chair, he is described as speaking "in a strain of powerful eloquence." In this speech he enlarged principally on burial cases, on Sunday tolls, on rates on chapels, and on external proceedings. The Duke of Sussex took the chair in 1818, and at that meeting we first, in London, meet with the name of Ralph Wardlaw. Mr. Wilks' "eloquent and impressive speech" lasted on this occasion, two hours. It was then that the Duke thoroughly identified himself with the principles of the Society, adding that he "never forgot that the Church was not a Church established by Divine right, but a Church established by law." In 1819 Sir James Macintosh took the chair. No man better than he knew what eloquence was, and he said, after Mr. Wilks had made his statement, "I declare that I never, in the whole course of my life, heard, in any assembly, a speech more conclusive, more enlightened, or more eloquent, than that which I have this day heard." We are tempted to quote—and why not?—the remarkable words which Sir James Macintosh added, which, probably, have scarcely been read since that time—"For my own part, from my youth, I have been devoted to the cause of civil and religious liberty, and I cannot but feel high honour in the singular gratification of presiding at a meeting of a great body of Dissenters, the most Protestant of the world, the authors of the principle of religious liberty among mankind, the fosterers and preservers of the English Constitution." Lord Holland presided in 1820. Mr. Wilks, on that occasion, delivered an address lasting more than three hours, which was, we are told, accompanied throughout "with the most animated and reiterated applause." It was then that Lord Holland said, "I adopt the sentiment, if not the words, of Neal, in his excellent history of the Puritans, 'As long as there is a Protestant Dissenter in England there will be a friend of liberty, of the Constitution, and of man.'" In 1821, when Mr. Whitbread presided, Mr. Wilks dwelt especially on Lord Brougham's insidious Education Bill, which he analysed and unsparingly denounced. In 1822 Lord John Russell presided, and another great speech was delivered. In 1824 Mr. Wilks took up the Test and Corporation Acts, and "concluded a speech of three hours amidst enthusiastic cheers." In 1825 he enlarged again on the disturbances of Dissenting places of Worship, on refusals to marry or bury, and spoke again for three hours "with more than his usual eloquence." With the Marquis of Lansdowne in the chair in 1826, he again addressed the meetings on the rights of Dissenters, and was "heard with vehement applause for more than three hours," and "never, perhaps, did a speech produce a more powerful impression upon any audience."

Every year that followed this was a repetition of Mr. Wilks' oratorical triumph. He was amongst the foremost in the Test and Corporation agitation of 1828. In 1830 he became a candidate for Boston, and, even in those corrupt days, won his seat by his eloquence. He retained it at the election following the Reform Bill, and sat again in the Parliament of 1835—7. He made no great addresses in the House of Commons, but took a leading part in the Marriage Bill discussions, called attention to Church rates, moving for a Return in 1830, which was successfully opposed, for a time, by Sir Robert Peel and Mr. Goulburn, and spoke frequently on civil questions. During the time he held his seat, and for a few years afterwards, he continued to give his remarkable addresses as honorary secretary of the Protestant Society, until, its especial work having been done, and his especial work also discharged, the members of the Society gradually merged into others of broader foundation and greater purpose.

We say "broader foundation and greater purpose" because it was only in 1839, and as an after-thought, that official reference was made to the question of the separation of Church and State, when prizes were offered for essays in reply to Dr. Chalmers, and energetic exertions for the abolition of Church rates were proposed. But with Mr. Wilks' decaying health the life had then almost gone out of the Society, and it was too late to revive it. Its greatest achievements were its vigorous co-operation in the Test and Corporation movement, towards the expenses of which it voted £1,000, and in which Mr. Wilks appears in every action; its agitation for marriage law reform, and its resolute defence of Nonconformists against every clerical aggression.

Mr. Wilks resided successively in Hoxton-square, Finsbury-place, and No. 7, Finsbury-square. From the last residence, he might, in later years, be seen, as a well-known correspondent informs us, followed by his servant, to protect him in case of epileptic seizures, to which he was subject. Of his great eloquence, contemporary accounts are the best testimony; but, although very fervid and impassioned, it was also very florid, and probably would not suit the taste of the present day, any more than would Lord Chatham's, which it most resembled.

In the northern walk of Bunhill-fields, the reader will find, close by the grave of De Foe, the family grave of Matthew Wilks. The father was buried with almost unprecedented public honours in his own time; but his equally celebrated son quietly gave up life, and when he died scarcely any one noticed the event. This, the first memorial that has been written of a man who did highest service in the cause of religious equality, is written because the name, the fame, and the work of such a man should never be forgotten.

SCHOOL BOARD ELECTIONS.—The election at Ipswich took place on Saturday. Miss Grimwade, a Nonconformist lady, headed the poll; Mr. Hines, a Nonconformist working man, was second; a Church of England clergyman third; a Roman Catholic priest fourth; Mr. Ransome, chairman of the late Board, a Liberal Churchman, was fifth, and the other six successful candidates are four Nonconformists and two Conservative Churchmen. One Liberal and two Conservative Churchmen were unsuccessful. The late Board consisted of five Nonconformists and six Churchmen. Less than half the constituency voted.—After much conflict of claims the Worcester School Board election has passed without a contest. There are five Nonconformists (including one lady) and four Churchmen (including one clergyman), one Churchman succeeding another by nomination.

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TO CORRESPONDENTS.

"N. M.," HOLBORN.—We have inserted elsewhere a letter in favour of the views he so zealously supports in reference to a salaried Chairman of the London School Board. Surely our correspondent is a little hard upon "A London Ratepayer," who calmly stated the case on the other side, in reply to a letter which had already appeared in our columns in favour of the present chairman's claims. Ought not both sides to be heard on such a question? The insinuation that "A London Ratepayer" is "a disappointed candidate for the post when it was proposed to remunerate the office," is totally unfounded.

"C. N. W."—His communication is only a paraphrase of the report of the meeting in reference to "The Farmers and the Tithes," which we insert elsewhere in authentic shape.

We have received several letters on various subjects, for which we are unable to find space, our correspondence this week being as extended as is possible for a single number.

J. RICHARDSON.—In type, but held over till next week.

*** We shall be much obliged to any subscribers who can send us copies of our last number no longer required by them, as it is out of print.

CONTENTS OF No. IV.

	PAGE
LEADING ARTICLES:—	
The *Guardian* on the Spirit of Nonconformity	87
The Decennial Census. Rocks Ahead!	87
The New Broom in Paris	97
Ministers on their Defence	97
Thrift and Waste	98
Mr. Bright's Vindication of Liberalism	96
CORRESPONDENCE:—	
"Modern Polytheism in Morals"	89
Congregationalism and Lay Preaching	90
The Jewish Question	91
Chairmanship of London School Board	90
Wafer Worship in the Establishment	90
LITERATURE:—	
Martineau's Hours of Thought	93
Memorials of Frederick the Great	92
Mrs. Oliphant's New Novel	93
An Art Student in Munich	94
MISCELLANEOUS:—	
Nineteenth Century Pioneers (III.) John Wilks	95
The "Congregational College Calendar"	99
Sketch of the Birmingham Liberal Banquet	100
Mr. Bright's Speech	101
The Farmers and the Tithes	103
The Disestablishment Movement	102
Professor Fairbairn's Muir Lectures	102
Epitome of News	104
News of the Churches	105

THE

Nonconformist and Independent.

THURSDAY, JANUARY 22, 1880.

MR. BRIGHT'S VINDICATION OF LIBERALISM.

THE speaking at the banquet of the new Reform Club at Birmingham was all good, but Mr. BRIGHT'S was the speech of the evening. Sir WILLIAM HARCOURT was, as usual, fresh, felicitous, piquant, and his tribute to Mr. BRIGHT is not the less graceful and appropriate, because Sir WILLIAM is less than twenty years younger than the man of whom he spoke. "A statesman"—it was thus Sir WILLIAM HARCOURT described him—"who, after forty years of public service unsurpassed, unequalled, is still left to us, with eye undimmed, wisdom unclouded, eloquence unquenched, like some weather-beaten and beetling cliff, a landmark of this English nation which has saved those that eyed him, and against whom the waves of faction have roared in vain." Nothing could be more clever or brilliant—as a piece of light political fencing—than Sir WILLIAM HARCOURT'S speech. "The Jingoes' Leading Article" is a capital variation on SYDNEY SMITH'S "Noodle's Oration," and it is as true as it is witty, to say that the Tories have always a couple of political bogeys, the domestic and the foreign, with which to frighten political children out of their senses. In fact, we might have thought that Sir WILLIAM HARCOURT'S speech could not be improved upon, if Mr. BRIGHT'S had not followed it; but, in reading Mr. BRIGHT'S we feel that, while equalling, or almost equalling, Sir WILLIAM'S in sparkle and flavour, it has more body, more convincing and conclusive power. It is deeply gratifying to take note of the elasticity, the buoyancy, the unexhausted vigour, with which our great orator speaks. Had Sir WILLIAM HARCOURT pronounced his eulogium after Mr. BRIGHT sat down, instead of before he got up, the main reference might, we think, have been to Mr. BRIGHT'S youthful energy rather than to his grey hairs. In the days when England first rang with his eloquence, he could not have struck more directly into the business on hand—could not have marched with more prompt intrepidity upon the mouths of the enemy's cannon, to take and to silence them. Not big words, but pointed facts, were his weapons, and as we listen to him, we seem to see a huge battery of noisy but ineffectual guns stormed by a few resolutely held and well-directed bayonets.

It is, no doubt, true that the facts he uses have been made use of on former occasions; but the danger, to which we are all of us more or less exposed, of sinking back into apathy or indolence, or of pusillanimously adopting the hallucinations of Toryism, is perpetually threatening, and must be again and again encountered. In his review of fifty years of our political history, Mr. BRIGHT demonstrates that the spirit of improvement has been the spirit of safety and of true Conservatism. There is a wonderful stupidity in mistaking, year after year, the bark of the watch-dog for the baying of the wolf,—the trowel of the builder and restorer for the torch of the destroyer. With admirable fitness and pungent wit, Mr. BRIGHT quoted against the Tories Dr. JOHNSON'S remark to an awful duffer, "You must have taken immense pains with yourself; naturally you cannot be so stupid as you are." Sir WILLIAM HARCOURT had touched upon one great division of that education of the party in stupidity, which has cost Lord BEACONSFIELD more pains even than their education in the art of stealing the Whigs' clothes when they were bathing, and of getting, thus disguised, into office. The knowing ones among the Tories have always found it necessary to rig out bogeys, and to drill the party in terror of them. At this present, Russia is only a minor bogey. If you look into the political article of the current *Quarterly Review*, you will find that the favourite bogey of the hour is Communism. The squires and country clergy are warned against the possible advent to power of a party under whose auspices property may be divided, and landed estates cut up into petty farms. There is something grandly audacious in the attempt to educate men to tremble at a hallucination so preposterous, and, we must add, so calumnious, as this. But does not Mr. BRIGHT finely turn the flank of these alarmists when he asks where they would have been, where the interests of the country would have been, where property, nay, where the Crown itself, would have been, if the Liberals had not effected those reforms which, according to the Tories, were to have successively ruined England? If the Test and Corporation Acts had not been repealed, if the Roman Catholics had not been emancipated, if the House of Commons had not been reformed, if municipal corporations had not been popularised, if the price of bread had continued to be enhanced by law,—in one word, if the perennial misery and disaffection of the old Tory times had gone on unchecked from worse to worse,—can any one doubt that, during this last period of depression, the state of the country would have been something frightful? "You would," said Mr. BRIGHT, in memorable and impressive words, "have had long before this chaos over the country, or anarchy, or that kind of harm which ultimately succeeds when anarchy has passed away. You would have had an aristocracy dead politically and dead in class, and they would have had dead HER MAJESTY'S Government, and, more than that, I think it is more than probable that the English Throne, ancient and venerated as it is, if it had been subjected to the strain of fifty years more of Tory Government would have at this moment been worth no more than, if worth as much as, Mr. TURNERELLI'S wreath." Elsewhere, with equal brillancy, Mr. BRIGHT compared Lord BEACONSFIELD to a spider, spinning, not from any materials of reason or fact, but from his own fancy long yarns, which he then weaves into webs, with which webs he catches flies, and "the flies seem rather to like it." Nor could an accomplished French orator, with all the advantage given him by the most polished and epigrammatic of European languages, have more neatly, or more effectively, yet less offensively, said a very severe thing to Lord SALISBURY than by referring, as Mr. BRIGHT does, to the "painful inexactitude in the statements he has frequently made of late." Our young men have a lesson to learn from the wit as well as from the wisdom of this speech. They are apt to be too ponderously instructive; a thoroughly good speaker entertains while he convinces.

As we scan Mr. BRIGHT'S superb vindication of the Liberal party, and feel the conclusiveness of the evidence he brings forward that their activity has not been rash, precipitate, and dangerous, but wise and salutary, we think almost with shame of the feebly apologetic statement of the claims of the Liberal party to obtain office, which appears in the January number of the *Edinburgh Review*. Every Liberal has a right to expect an inspiriting strain from that time-honoured periodical, in the prospect of a general election; but the Liberal who opens it with that expectation will be pitifully disappointed. We are told that the true policy of the party is to fall back upon that half-hearted Liberalism which let "free trade chirrup on the lap of PEEL," and household suffrage crow in the arms of DISRAELI. Even the word, "Liberalism," seems to be thought dangerous, and we are invited to fall back on "plain Whig principles." We are bidden to "esteem sobriety of language, dignity of demeanour, and steadfastness in action, as the first qualities of statesmanship." Whether "steadfastness in action" is fortitude to be commended, or obstinacy to be contemned, we cannot say until we know what the action is; and whether sobriety of speech is honourable or despicable will depend upon the flagrancy of the wrong to be denounced, or the sacredness of the right to be demanded. As for "dignity of demeanour," the man who would class that among the first qualities of statesmanship, is capable of saying that you know a great general by the glitter of the buttons on his uniform. It appears also, according to the *Review*, in which, fifty years ago, was published Macaulay's essay on Milton, that a lord is necessarily better than a commoner who, by force of genius, has reached the front rank in politics, by way of Premier, because the lord, if he were false to his party, would lose *caste*, whereas the other man can change his opinions, "if not his allegiance, as often as he may find it convenient." Was ever so puny and pitiful an argument in favour of the worship of rank, as opposed to just recognition of genius, character, and commanding services, put forward? We are the more amazed that, at the present critical conjuncture, a gravestone like this article should have

been laid on the breast of the Liberal party, from the circumstance that the writer promises a reasonable allowance of Liberal measures. The county and borough franchises he would equalise, and do a good many of those things, including the passing of the Burials Bill, which advanced Liberals have been wishing for. We trust that this Whig declaration in favour of lowering the county franchise is not a sign that Lord BEACONSFIELD intends thrusting his finger once more into the Liberal pie. But we should not complain of the particular proposals of the *Edinburgh Review*—which, for one thing, lays it down that Mr. GLADSTONE must be in a Liberal Cabinet—if the spirit of the article were not so cold. Its pinched and shivering Whiggism makes us like Mr. BRIGHT'S manly Liberalism all the better.

THE NEW BROOM IN PARIS.

THE centre of gravity in French politics has been slowly, but irresistibly, working towards the Left. How far it will work is a question on which very much depends for France, for Europe, and for mankind. It is probably the most pregnant political question of the day. The last movement has been a remarkably decisive one. For the first time there is the true full Republican ring about the ministerial actions and utterances, and we shall see before long what a thoroughly loyal Republican policy, without any hedging or trimming, can do to give stability to a Government in France. The French Parliament is now in full session once more in the metropolis. A loyal Republican President is at the head of the State, and a vigorous Republican Government has charge of the policy of the country; the most trenchant in word and deed among them all being, strangely enough, the new Minister of War, General FARRE. Marshal MACMAHON'S military soul must be filled with black indignation as he sees the War Office brought into "the arena of party politics;" eminent soldiers dismissed from high commands for want of a due measure of Republican conviction; and the title of courtesy denied to "M. le General AUMALE." All that his prophetic soul foresaw and shuddered at has come upon the War Office, and so far it does not appear that any one or anything is in the least the worse, M. AUMALE perhaps excepted.

The interest which the Parisian populace has taken in the transference of the seat of Government from Versailles to the capital is ludicrously disproportioned to the anxiety which has been felt about it. The Parisians have demeaned themselves with great composure, and, like a celebrated character of old, have not been "afraid with any amazement" when they beheld the legislators flocking again to the long-forsaken halls. The very great composure with which the return to Paris has been greeted is paraded by those who advised the measure as a proof that there was never any need of anxiety about it. The proof will be more complete when any great question which stirs the passions of the masses is under discussion, or when the two Chambers are at war. If, then, the Parisian mob shows the same self-control or indifference we shall be ready to confess that a radical change has been effected in the temper and habits of the French working classes, and that the stability of the Government is assured. But that is not the true ground on which to rest the return from Versailles. It was essential to the dignity of the Government of France, whatever its form, that it should not even seem to be afraid of trusting itself in its own capital. No form of Government could be considered permanently established, so long as it took refuge in the desert of Versailles from the passions of the Parisian mob. The first step towards consolidation must inevitably be re-settlement in the old and natural home of the Government, the metropolis of the country. The Republic must make itself at home in Paris, or must confess that it exists on sufferance, and that it has no real hold on the affections of the most important and influential section of the people. So long as no burning question arises, all will go well. When vital interests are touched, and passions are lashed to fury, then, as in all republican communities, will come the real tug of war.

The programme of M. DE FREYCINET hardly explains the necessity of his appearance as President of the Council of Ministers. It is a scheme of moderate and even cautious progress. It is studious to disclaim any serious divergence from the policy of the WADDINGTON Cabinet; while it intimates that it will push on a little more rapidly in the path of progress, and be more firm in carrying out its ideas. And this indicates, we imagine, the real point of distinction, which has to do rather with the *morale* than with the measures of the Government. In the matter of measures there is little that is new. The celebrated Article 7 is adopted, and the Senate is urged to proceed with the Bills on Public Instruction; but the Government does not stake its existence on the passing of the measure, and it is understood that it will not break its heart if the Senate should, as is anticipated, throw out the obnoxious clauses, and leave instruction in France really free. The amnesty again is postponed. The Government gives no pledge on the subject, and the Republican papers seem disposed to allow it for the present, at any rate, to let that burning question alone. Why, then, it may be asked, was France forced through the anxiety and disturbance involved in a ministerial crisis; what has she gained by the exchange? The answer would be, and justly, a firmer administration and a bolder application of the principles which M. WADDINGTON allowed, but was afraid to put in force. It is more a Government of combat against the foes of the Republic in high places—generals, judges, prefects, and official persons generally. M. WADDINGTON was proceeding too slowly, and with two sensitive and timid a hand, in weeding out of the service of the State those who notoriously hated the form of the Government which they served. Probably he had in his heart something of the English spirit of political toleration, which is so little appreciated in France, and so rarely manifested, and we like him none the worse for it. But the French people are in no tolerant mood. They have suffered too long and too deeply at the hands of the reactionary parties to be willing to leave their members in a position in which, if they please, they may greatly embarrass the administration and imperil the future of the Republic. And so there is a strong cry for a clean sweep of Republican and Bonapartist officials, root and branch; and this the Government promises, though in more moderate measure, to secure. It is an unhappy thing for France that it needs to be done, but we fear that while political hatreds are so virulent, there is no escape from the necessity. The Republic must have men whom it can trust in all the high commands; but much fierce opposition will have to be faced, and much bitter heart-burning will have to be endured, before the work is even approximately complete. The Government has become more decisively a Government of combat for Republican principles, and we may expect some strong manifestations of feeling as the battle proceeds.

The foreign policy of the new Government is as colourless as that of its predecessor. France has passed for herself "a self-denying ordinance" as regards foreign affairs. The imperial days are past when it was her boast that not a cannon shot could be fired in Europe without her license. That policy led too swiftly to humiliation to be repeated, and the *rôle* of France is now abstention from all European complications until she has recovered strength so as to take the field again as a first-class power. Indeed, she is unduly humble, having rather a tendency to exaggeration, which is due, no doubt, to the extreme vivacity of the French intellect. M. LITTRE says that she has ceased to be one of the great powers, and must make up her mind to take her place in the second rank. That may be very true for the moment, but nothing short of her own insanity can long degrade France from the front rank, in which she has played so distinguished a part from the days of CLOVIS until now. But for the present, no doubt, her true policy is abstention. With the exception of her intervention in Egypt, which is due to Stock Exchange pressure, and her plea for Greece, which is due to generous impulses, France has kept herself studiously out of the foreign arena, and has devoted all her strength to restoring the discipline of her army, and making herself a first-class military power once more. But it must be very difficult for a sensitive and high-spirited people like the French to endure the hectoring to which the official organs of Prince BISMARCK from time to time think proper to treat her, almost threatening her with immediate attack if she even looks kindly towards Russia, or does anything to alarm the Germans about the integrity of their empire. We fear that the brutal frankness of Prince BISMARCK is sedulously nursing in the heart of the French people the passions which will one day break out in a fierce war of revenge.

MINISTERS ON THEIR DEFENCE.

IF we are not very near the General Election Ministers are pursuing a very doubtful course in carrying on so vigorous a campaign at present. It is true that their opponents are sufficiently active, but as all sound Conservatives are agreed that the Opposition orators are a number of noisy talkers who can do nothing but reiterate wild complaints against the Government, to which no one gives any heed, and whose very extravagance defeats its own end, it must surely be inexpedient to use up all the strength of the Ministry in answering such futile attacks. It is not long since Lord DALKEITH assured his Rugby correspondent that Mr. GLADSTONE had only injured himself by the speeches, which had impressed all men who were competent to form an opinion, including even opponents like Mr. CECIL RAIKES and Mr. NEWDEGATE, as marvels of eloquence. Yet, strange to tell, the Tory Ministers have been occupied ever since in attempts to answer them, and now Lord GEORGE HAMILTON is taken down to Midlothian that he may try to break the force of speeches which, on Lord DALKEITH'S showing, had no force at all. During the past week we have not only had this amiable young nobleman thus engaged in the defence of the party; but two Cabinet Ministers, Sir STAFFORD NORTHCOTE, always ready with that unfailing flow of speech in which we seek in vain for any new thought or argument, and Mr. W. H. SMITH, who makes up in dogmatism for what he lacks in originality and force, have appeared as champions of the Government. The policy of these continual asseverations of their own patriotism and honesty is questionable. There are times when it is the strength of a party to sit still, and the very conditions which could render such patient reticence wise, must be fulfilled in a case like this, when, according to all Tory speakers and journalists, opponents are filling the air with the clamour of a bitter party spite, which disgusts all reasonable minds. But if there is to be an interval of nine or ten months before a dissolution, this eagerness of Ministers to rush into the fray is still more open to objection. It will be hard enough to keep Members together so as to carry on public business during a Session, which will be a prolonged preparation for the coming struggle; but if Ministers set the example of these continued appeals to the constituencies, it will be simply impossible. If any wise inference is to be drawn from this extreme activity, therefore, it is that the election is nearer than may be supposed, It would be possible to open the Session with a programme as tempting as the Government can devise, offering a census of religious profession to please the clergy, and (as is hinted) an improved law of libel to propitiate the Press, with we know not what baits for other classes beside, to get a provisional vote in supply, and to dissolve at Easter. Certainly present appearances point in this direction.

We do not venture, however, to put this forth as more than a conjecture. Sir STAFFORD NORTHCOTE'S speech at Stroud would convey the impression that the contest is not to be long delayed, if it does not suggest the idea that he is growing weary of perpetual recrimination which proves nothing and on which no decision is reached. But it is quite possible that the CHANCELLOR of the EXCHEQUER knows no more as to the date of the election than the most innocent outsider. Possibly even the one man with whom the decision rests, is equally ignorant, and we may either be startled by some sudden display of energy which will end the controversy, or drift on aimlessly and uncertainly until the lapse of time decides what an irresolute will has failed to settle. In the meantime, however, the Government are frittering away strength which they would do wisely to husband. They have no surplus either of speakers or arguments, and yet they are wasting both. We all know beforehand what the speech of any Minister will be, with the exception of one or two of the illustrious company, or rather of the obscure company with a famous head, into whose hands the direction of our affairs has fallen. Lord BEACONSFIELD seldom interposes, and all his recent appearances have been disappointments, and have only revealed either a growing weakness, or an affectation of a sublime indifference to public opinion which may be carried a trifle too far. In the case of any other man, it would be said that his former strength is abated, but it is the fashion to attribute to the PRIME MINISTER some mysterious power, and to fancy that he is most formidable where he appears to be most feeble. Lord SALISBURY has the same mastery of jibes and sneers which his chief attributed to him five years ago, and when he speaks there is always something piquant, though the more sober-minded of his colleagues and supporters may possibly doubt whether it is worth while to rouse the passions of the people by such indiscretions as those in which he indulges. Still, the Marquis does throw fire and force into the controversy. His statements may not be strictly accurate, and his line of argument may be very indiscreet, but there is, at least, a freshness and a point in his oratory. This is much more than can be said for the speeches of those of his colleagues who have recently addressed the country. They have their own individual characteristics. Sir STAFFORD NORTHCOTE is more easy and genial in his optimist pictures of the great work which the Government has done; Mr. W. H. SMITH, more heavy and plodding, is really full of astonishment that any one should doubt the tran-

scendent wisdom and patriotism of a Ministry which has accomplished the extraordinary feat of placing him at the head of the Admiralty; Lord GEORGE HAMILTON is more flippant and more insolent, and thus more amusing. But, so far as strength of argument, or statesmanlike insight, or even dashing partisan warfare, like that of Sir WILLIAM HARCOURT is concerned, they are stale, flat, and unprofitable! The staple of their speeches is everywhere the same. They hold themselves up as the victims of the most shameless misrepresentations to which a Government ever was exposed; they quietly endeavour to pour contempt on all eloquence, and especially on the passionate appeals of Mr. GLADSTONE, and the tropes and metaphors of Sir WILLIAM HARCOURT. They proclaim that they are the saviours of the nation who have lifted it up from the degradation into which their predecessors had allowed it to fall. They present themselves as the only true patriots who are bent on guarding the country against those nefarious designs of Russia at which Liberals would connive. To trust their own accounts, they have obtained results which fill the world with admiring surprise, and must certainly secure for them a glorious record in the page of history. Now, apart altogether from the justice of such representations, it is evident that they will not do to be repeated too often. ATREUS grew weary of his friends proclaiming that ARISTIDES was just; but if ARISTIDES had gone about protesting himself, the reaction would have come even sooner, and the condemnation would have been more severe. If, indeed, there had been a little of the relief which genius can always manage to afford, it would have been another matter. Men will listen unwearied to the old story, repeated again and again, when it is lighted up with flashes of eloquence and wit. But even that uncompromising champion, the *Times*, is compelled to admit that these are not the qualities found in the speeches of last week, and their absence is all the more conspicuous because of the contrast with the sparkle of Sir WILLIAM HARCOURT. *Bis crambe repetita* is bad enough, but it may be so seasoned as to make it more palatable. Unfortunately for themselves, the Ministerial orators have no condiments that can give a better flavour to the warmed-up dish. The entertainment must have been very bad indeed when even the *Times* has to say "it is not decorous to discuss such an issue in the spirit of a witty speech at a debating society, and if all the epigrams and bitterness are on one side in the contest, and all the seriousness on the other, it will be of comparatively little importance that the seriousness is sometimes dull." The Cabinet Ministers can hardly have relished this very candid suggestion as to the character of their speeches. But they must be self-deluded, indeed, if they can accept the consolation, that what they and their friends lack in brilliancy they make up in charity and seriousness. Of "epigrams" there are certainly not many to show, but with the recollection even of the leaders in the *Times* itself it must have been impossible for them to believe that Liberals had a monopoly of bitterness as well as wit. Their dashing young colleague in Scotland was, in fact, exhibiting all the fierceness and littleness of Tory spite at the very time when they were protesting against the vehemence of Liberal attacks. If there has been anything in Liberal criticisms to compare with the insolence, or, we might say, the brutality, of the onslaught on Mr. GLADSTONE, which is renewed at every Tory meeting that is held, we are not aware of it. When Mr. BOURKE has withdrawn an allegation which was one of the most discreditable that could be brought against a statesman, and which has been refuted in the most absolute manner; when Lord GEORGE HAMILTON has received the rebuke he has merited by his pertness and flippancy; when Mr. GRANTHAM has been taught that the language in which he indulged at Balham is not tolerated by English gentlemen when applied to an honourable opponent, and becomes a grave scandal when hurled at a statesman of Mr. GLADSTONE'S years and transcendent eminence; and when Tory speakers generally are able to speak of the most distinguished man of his day in terms such as those employed by the *Standard* on his seventieth birthday, we shall believe that the Ministry, having, unfortunately, no "epigrams," are at all events determined that they will not allow the want of these perhaps too effective weapons to betray them into "bitterness."

If, however, it be any consolation to the CHANCELLOR of the EXCHEQUER and the FIRST LORD of the ADMIRALTY, they may rest in the assurance that no one attributes to them the recklessness and the folly of that sham Imperialism by which the fears of sober-minded people are awakened, and against which the denunciations of Liberal orators are directed. We can even sympathise with Mr. SMITH in his pathetic *argumentum ad misericordiam*, when he declared it nothing less than "scandalous" to charge HER MAJESTY'S Government with fostering a system of misgovernment in Turkey. Nobody supposed that the mild gentleman who presides at the Admiralty, and who has common sense, if he has no higher qualities, would willingly uphold bad government anywhere. But then nobody believes him to exercise any appreciable influence on the direction of public affairs at all. Another shapes the policy, and, unfortunately, he is able to rely on the implicit support of the respectable gentlemen who sit in his Cabinet. We are not sure whether these moderate politicians, who give the Ministry the weight of their reputation, are not, after all, the most blameworthy. At all events, however excellent may be their intentions, and however conscious they may be that they personally are innocent of the charges brought against the Government, so long as they remain in the Cabinet they must bear their share of the responsibility which attaches to it. We fancy we can detect in their speeches an undertone of uneasiness, as though they felt the difficulties of their position, and would almost welcome a change. If this is so with Sir STAFFORD NORTHCOTE, we cannot wonder. Each step he takes seems to be retrograde. It was bad enough to have to mystify plain figures at Leeds; it was worse to become the eulogist of the publicans at Exeter; but if Mr. A. WINTERBOTHAM'S account of the friendly society at Stroud be true, the lowest point of all was touched when he became the chairman of an association which is an instrument of wholesale corruption.

THRIFT AND WASTE.

LORD DERBY is generally held to be the incarnation of English common-sense, and his speeches are not expected to be charged with enthusiasm or oratorical fervour and exaggeration. But, in his address to the members of the Liverpool Penny Savings Bank Association last week, he manifested a quite unusual warmth and earnestness. He showed—what was his more prominent characteristic in the days when he was Lord STANLEY—his living interest in those social questions which particularly concern the condition and prospects of the industrial and trading classes. We can hardly agree with him in the opinion that the line he was compelled to take was merely that of "benevolent commonplace." On the contrary, much that he had to tell was new; and it is certainly worthy the earnest consideration, not only of social reformers, but of all classes of the people. The French peasant and working man is undoubtedly frugal to a degree which the same classes in England have not yet attained; but there has been a disposition to underrate the growth of the habit of saving and of self-help among us. The text of Lord DERBY'S lay sermon was Savings Banks. He spoke of them as delicate plants which will not grow and thrive in despotic countries where the Sovereign and the State are one, and he may, if he pleases, lay his hands upon and keep what has been entrusted to him by the people. Countries liable to revolutionary outbreaks are not favourable to their existence and multiplication. Only where there is security for order, as well as freedom—a government controlled by public opinion—can that confidence exist which leads men to entrust the keeping of their money to public officials. On the other hand, frugality can only be expected when the working classes have emerged from an absolutely dependent condition. Neither the slave nor the serf cares to lay by for children or for old age. A man must be master of himself, and must feel that his future is, at least, largely in his own hands, before he will begin to save. "I am told that the rustic of the South of England occasionally reasons in a beery manner, and says, 'The parish is bound to keep me when I am past work; why should I lose my pleasure for the sake of saving the farmers' pockets?'" We are afraid, notwithstanding Lord DERBY'S conviction that School Boards and newspapers will render such reasoning impossible in the near future, that he omits from his consideration of the causes of improvidence and waste, the force of selfishness and reckless thoughtlessness. Even religious faith has been used, by persons fairly intelligent, before now, to excuse their heartlessness in leaving wives and children, in the event of their own deaths, to the cold charity of an unpitying world, or to the degradation of unnecessary pauperism. The cases are also, alas! far too numerous in which men have launched out upon a lavish expenditure, brought up their families in habits of extravagance and with great expectations, and have died, leaving them literally penniless. It needs something more than education to cure an evil of this character. The amount of money wasted on fashionable frivolities—on fine furniture, pictures, and wines—while there has not been the smallest provision made for the rainy day which is sure to come, or, for those who may be left behind when the inevitable call to depart has been heard, is simply incredible. Men need to be made to feel, that such conduct is both irrational and shameful, in its immoral forgetfulness of relational obligations and duties. Self-denial may be painful; if so, the practice of it is all the more praiseworthy. Forethought is one of the stronger elements of manly character. Its cultivation need not necessarily impair the power of generous impulses or benevolent affections. Nor need it induce narrowness of mind. At all events, it is better for men to learn to be just before they are generous; and to remember the inspired teaching that "if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel." Christianity gives no countenance whatever to improvidence or reckless waste, as it gives none to a selfish, miserly, meanness. As Lord DERBY reminded his hearers: people sometimes talk as though there were necessarily something mean and poor about the habit of frugality, and as if squandering were the sure sign of a generous nature. True generosity is never reckless. Self-indulgence is always selfish and base. Those who deny themselves to save, have, frequently, at the first, some unselfish object in view—a parent, wife, or child, to care for and provide for. Or, they are anxious that when the time of labour is past, they may not be a burden on the industry of others. But those who spend needlessly and recklessly, spend generally on the pleasures of an indulgent, sensual life. A youth may have his fling and come home with empty pockets. But, when in his old age he has to depend upon the industry and charity of others for his support, it ought to be understood and felt, that he is self-degraded, and that the burden he casts on others is shameful in its injustice. Of course, no man can command success. There are circumstances of hardship and times of adversity and calamity, which may exhaust the thoughtful provision which has been made. A brave man, struggling with adversity even when he is baffled and foiled, must ever be noble. He may well be helped by his friends who have been more fortunate. But, the moral of the proverb should by no means be weakened in its force, by the consideration of such exceptional cases:—Wilful waste makes woful want.

There are obvious national interests involved in the cultivation of thrift by all classes of the people. The increase of the capital of the nation, means its cheaper, and therefore, its more extended use, in the employment of the productive classes. A high rate of interest curtails trade and industry. The Indian farmer who needs to borrow money to extend the cultivation of his fields, has to pay 20 per cent. If India were richer, if capital were more plentiful, and he could borrow at 5 per cent., he could employ more labour, and secure better returns in the shape of increased productiveness. When the people have been accumulating, through the practice of self-denial, the benefit is enjoyed by the workers, who have more to do, and are better paid for their industry, than when capital is scarce, and money dear. Then again, as Lord DERBY has shown conclusively, the thriftless class is really the dangerous class in any nation. "It is not a question of social position. There is not much to choose between the poor Irish tenant, who is ripe for revolution because he cannot pay his rent, and the ruined lord who is ready to vote that black is white, that he may get a place at Court, and pay his gambling-debts. Where there is not saving there must be debt; and from the days of the Roman Republic to our own, in every age and country, a large debtor class has been an element of danger and disturbance." On the other hand, a frugal people will, in the long run, insist upon and have a frugal Government. The waste of the resources of peoples in unnecessary standing armies and vast preparations for war, which have to be provided for out of the labour of the workmen, will inevitably be curtailed when the people, generally, reach the conclusion that it is better to save than to squander the fruits of their industry. Some publicans' advocates, in and out of Parliament, seem to suppose that there is a virtue in the English people spending 140 millions a year on drink, because of the amount which thus goes into the exchequer in the shape of taxation. The customs and excise duties on drink and tobacco last year were about thirty-nine millions. Lord DERBY shows, that if the drink and tobacco bill were reduced by only one-fourth, ten millions would be saved in taxation; and that any Chancellor of the Exchequer worthy of his place, in such circumstances, would learn to do without them. He might have added that the money saved, if spent on the necessaries and comforts of life, instead of on unproductive ironclads or war material, would give increased employment to producers, and would add largely to the national resources. At the same time other savings would be effected; the criminal and police departments would cost less; and there would result improved social and moral conditions all

round. While, however, the present state of things continues, and this enormous waste goes on, it is the imperative duty of all true patriots and public teachers to endeavour to awaken the slumbering conscience of the nation to a sense of the folly and sin of which it is guilty, in thus squandering foolishly resources which, properly employed, would add to the greatness, happiness, and virtue of the whole community.

Meanwhile, we are thankful to know what immense progress has already been made in the practice of self-denying thrift. Lord DERBY's view of the subject was necessarily limited. We may add to the facts with which he dealt in his admirable address; and we shall be surprised if they do not awaken the deep interest of our readers in this aspect of the national life. In 1864, the Post-office Savings Banks received and invested £4,993,124, and the Trustees Savings Banks £39,520,336—a total of £44,513,460. In 1878, the amount of capital invested by the Post-office Savings Banks was £30,411,563, and by the Trustees Savings Banks £45,555,063—a total of £75,966,626; an increase of £31,453,166, which is over 70 per cent. The increase since 1841 amounts to over 210 per cent. In one bank, the Finsbury and City of London, during the last year, one of the least prosperous of recent times, the amount received exceeded the repayments by £34,302, which increased the capital of that bank to the sum of £828,382. These facts are the more valuable as satisfactory proofs of increased thrift, because they represent the savings of our workpeople and smaller shopkeepers. But thrift depends, to a larger degree than would be imagined, upon the facilities which are afforded for its exercise. The Penny Banks and the Post-office Savings Banks have done immense service in bringing these facilities close to the homes of the people. The Sunday-schools, and now the Board schools, might be increasingly used, with good effect, in this direction. But, what seems now to be necessary, is the removal of the narrow limits, imposed in the interests of general banks, on the amount a member may deposit. Lord DERBY would extend the sum which might be deposited in any one year to £100, and to £500 in all. We cannot see any valid reason for resistance to such an extension of the usefulness of these institutions. But in addition to savings banks, the industrial classes and small shopkeepers largely invest their savings, especially in the North of England, in Building Societies. Of these, it is estimated, there are not less than 1,700; having assets valued at nearly £50,000,000, and an income not far short of £30,000,000. Then, the trades' unions have funds to the extent of £374,089, and an annual income of £254,565. In addition to these, have to be reckoned the payments made to the various Friendly and Benefit Societies. The returns are, as yet, so imperfect, that we cannot do more than indicate the fact, that their number is increasing every year; 170 new ones were founded last year, and 337 new branches of old ones were opened. Six of them have more than 100,000 members, and one has 776,703. Then, there are the Co-operative Societies, ten of which have more than 5,000 members; of nine, the sales exceed a quarter of a million. To complete this hasty summary, account must be taken of the income and accumulations of the Life Assurance offices, in which especially the middle and upper classes may be supposed to be interested. In 100 British life offices the income from premiums last year was £12,800,000; from annuities, £428,600; and from interest on investments and from other sources, £5,500,000, making together £18,728,600. In the last nine years the amount received from the same sources has amounted to £147,095,200. The Accumulated Assurance Fund on the first of January of this year was, for these offices, £120,900,000. These facts must be set over against the wastefulness to which we have called attention. They show that the virtue of thrift is not unnatural to the Briton, and that he can reform himself where he is yet guilty, if he be so minded. We are afraid that the very class which most needs to practise this virtue is that which contributes the largest sum to our drink bill. Nevertheless, even in that case, there is no need for despair. The example now set will surely work downwards, and will awaken the desire of possession. Meanwhile, might not more be done by our ministers, deacons, and teachers, to develop the self-help of those who come under their influence? Whatever fosters provident habits on the part of our people will aid the development of a stronger virtuous, Christian life, and will create increased power for Christian enterprise.

All the reports relative to the gathering of Russian troops on the western frontier of the Empire are now, we are glad to find, authoritatively denied. The Government of St. Petersburg is stated to have addressed notes of the most pacific character to the Cabinets of Berlin and Vienna; and the *Invalide Russe*, the chief military organ, declares that the Russian army is considerably below the ordinary peace strength—having been reduced in December by 36,000 men—and that "a further reduction of the forces and other pacific measures are in contemplation." These reassuring statements have been indirectly confirmed by Baron VON HAYMERLE, who, in addressing the Austrian delegates a few days ago, expressed his emphatic opinion that peace would be preserved. In the course of his important address the MINISTER of FOREIGN AFFAIRS indicated, first, that no formal written treaty exists between Germany and Austria, but that the two respective Ministers have only elaborated a memorandum, which has been laid before the two Emperors and approved by them; secondly, that the alliance between the two Empires has been made with a view to counteract the circulation of rumours from Russia, France, and Italy calculated to undermine among the people the belief in the possibility of preserving peace; thirdly, that Germany and Austria are fully determined side by side to resist the aggressions of certain Powers; and, fourthly, that any Power willing to recognise the *status quo* is welcome to ally itself with Germany and Austria towards preserving peace. An important deduction from this announcement is that Germany and Austria having undertaken to keep a watch upon Russia, and to resist any aggressive tendencies that may be manifested—for surely it is *their* special work—there is now no pretence for Lord BEACONSFIELD'S Cabinet to assume that England is bound to champion European interests as against the great Northern Power.

Though telegrams from Afghanistan have become more meagre than ever, the season is too severe for military operations, and the tribes around Cabul are just now perfectly quiet. But MAHOMED JAN, the leader of the malcontent Afghans, has not yet given up the conflict with the invaders of his country, but is busily engaged in collecting and drilling troops at Ghuznee, where he is attempting to form a new combination against us, in which work he is aided by the treasure (£120,000) and large stores of ammunition carried off by him in his flight from Cabul. Military officers expect a new outbreak ere long; in fact, there is not the slightest indication that our rule is acceptable to the population of Afghanistan; and according to a telegram from Gundamuk, "the whole line of country betweeen the Khyber and Cabul may be described as being in an intensely expectant, not to say feverish, condition, and the opinion begins to grow very strong that longer delay on our part in adopting a definite policy may be productive of grave difficulties and complications." Notwithstanding the vague utterances of Ministers at home, it is clear that the Treaty of Gundamuk is obsolete, and it is reported from Lahore that a new frontier province will soon be organised, which will include portions of the Khyber and Kuram Valleys, and with part of Scinde. It is time that the country knew something of the real policy of HER MAJESTY'S Ministers in the north-west of India, and whether we are to go on extending our frontier, and to advance even as far as Herat.

The death of Mr. TORR, one of the three Members for Liverpool, opens up the prospect of a very exciting electoral contest, more important than that lately decided at Sheffield. The late Member, together with Lord SANDON, represented the Conservative interest in that great seaport, and was returned in 1874 by some 3,000 more votes than Mr. RATHBONE, the minority Liberal member, and by a majority of 3,962 over Mr. W. CAINE, the unsuccessful candidate. Notwithstanding the odds against them, the Liberals are determined to contest the seat now vacant, and they have secured an acceptable candidate in the person of Lord RAMSAY, the eldest son of the Earl of DALHOUSIE. In a constituency of 50,000 electors it is quite possible that the majority of 3,000 or 4,000 which declared in favour of the Government in 1874 may, by a vigorous effort, be overcome. There seems to be no doubt that during the last twelve months there has been a great reaction of feeling in favour of Liberalism in the populous towns, as was manifested in a marked degree at the recent municipal elections; and it is probable that the Irish vote, which is considerable, will be largely given on the same side. To wrest Liverpool from the Tories, which is possible, would be to inflict a severe—almost a fatal—defeat upon the Government; to reduce the majority considerably, which is probable, would indicate a decided turn of the political tide, encourage the Liberal party throughout the country, and give new energy to its leaders when the Session opens.

The further spell of severe weather which has visited Europe will dispose people in general to catch at any comforting assurances in respect to the future. We have had some fifteen months of dreary, sunless weather, with disastrous consequences, in spite of the predictions of weather prophets. Those who have not lost faith in such hazardous forecasts will rejoice to hear that Professor PIAZZI SMYTH is of opinion that we are just emerging from a cold cycle, and that a heat-wave, which is somehow connected with sun-spots, is about to pass over the world, as in 1856 and 1868. In consequence of this accession of solar activity, this learned meteorologist promises us a fine summer, a hot and dry harvest-time, and a warm winter. We trust he may be more correct in his prediction than the Notingham astronomer last spring, who perhaps only a little antedated the advent of the heat-wave. We do not grudge the present supremacy of King Frost, but sincerely hope that his reign may not be prolonged, and that the dismal weather of the last twelvemonths will disappear at least as soon as the BEACONSFIELD administration.

To none will such a change be more welcome than to the British agriculturalist, and the suffering Irish who in many localities are reduced to absolute destitution. Very sad accounts come to hand of the severe distress which prevails in the west and south of Ireland; and according to the Duchess of MARLBOROUGH, it is only beginning. It is stated that out of 163 Poor-law Unions 68 are directly affected by the distress—eight in Donegal, ten in Galway, three in Leitrim, nine in Mayo, four in Roscommon, three in Sligo, eight in Clare, twelve in Cork, six in Kerry, two each in Limerick and Tipperary, and one in Westmeath. Some of these unions are as yet scarcely affected, but severe distress exists in many, and is anticipated in the rest. The affected area, too, is gradually widening towards the more central parts of the county. It embraces ten Unions more now than it did two months ago. It will probably embrace another ten before another month passes. From an excellent summary given in the *Echo*, we gather more precise particulars of the extent of Irish destitution—

> Returns which have been furnished by Mr. Robinson, Vice-President of the Irish Local Government Board, show that over the whole of Ireland there was an increase in the number of indoor paupers for the week ending January 3, compared with the corresponding week last year of 5,683, and of outdoor paupers, 3,391, an increase of 11 per cent. in the former, and 9 per cent. in the latter. The figures for the Unions in the West have a much greater significance, the increase there being 20 per cent., and, unlike, the other Unions, the chief source of this increase is pressure from the outside. It is due, in fact, to the exceptional circumstances of the distressed region. The reports from the area covered by these sixty-eight Unions concur in anticipating prolonged suffering. The distress and hardship have already begun in more than one district, and ample scope is given to the active generosity of the benevolent both in Ireland and in England.

It seems that plans are being organised to provide employment for the able-bodied men in road-making and draining. But there must still be large numbers of both sexes who must depend upon external help, and, although more than £25,000 has been subscribed to the various relief funds, we have the assurance of the Duchess of MARLBOROUGH that the money thus raised is nearly exhausted. It is understoo that the Government have given special attention to the subject at a recent Cabinet Council. Whatever HER MAJESTY'S Ministers may propose, there is ample room for private liberality, and something like a guarantee that the means placed in the hands of the Mansion House or Dublin Castle committee will be judiciously expended.

We report elsewhere a remarkable meeting of farmers, held at Maidstone, to consider the question of the payment of tithes in connection with the present state of agricultural depression, the special object of which was to listen to an address from Mr. JOHN FISHER. In the course of his remarks the speaker gave much-needed information on the subject, which excited much interest, without recommending the adoption of any specific course. It appears from the subsequent discussion that the farmers, at least in some districts, feel that they have a real grievance in the matter apart from the broad question of the ownership and ultimate disposal of tithes. The demand for inquiry made by the agriculturalists assembled at Maidstone will meet with general sympathy, difficult as it may be to find an adequate remedy. We understand that more meetings of the same kind are projected, and it is probable that, in connection with the other burdens upon landowners and occupiers, the tithe question will be fairly mooted in Parliament during the coming Session.

France has just lost two conspicuous citizens whose names will be associated, though in a different fashion, with the disastrous war of 1870. The Duc DE GRAMMONT was the Minister of the Empire who was most responsible for precipitating that unhappy conflict. M. JULES FAVRE was associated with M. THIERS in the final effort to settle terms of peace with the conqueror, in which onerous task his passionate energy was in great contrast with the diplomatic coolness of his colleague. The two combined were, however, no match for the astute and inexorable Prince BISMARCK, who imposed his own terms on the vanquished French.

THE *CONGREGATIONAL COLLEGE CALENDAR*

IN our last, we noted the fact that the number of students at present in training in this country for the Congregational ministry is 480. In the *Congregational College Calendar for* 1880 now to hand, Dr. Newth (who has, for the present issue, utilised the valuable documents collected by the late Joshua Wilson, Esq.) affords much interesting information as to the eleven colleges and two institutes in England and Wales, in which the training of 469 of those students is being conducted; the college in Scotland is not included in the survey. New College, St. John's-wood, although, under its present title, dating only from 1850, has, as the representative of Homerton, Coward, and Highbury Colleges, which were then united, an educational succession of nearly two centuries, Homerton College having been founded in 1695. Forty-six ministerial students and four lay students attended the classes during the last session. A friendly relation established with Regent's-park (Baptist) College secured the valuable services of Dr. Angus as lecturer on English language and literature, and added eleven students to the mathematical classes. A portion of a bequest of £17,000, received under the will of the late J. W. Lea, Esq., of Kensington, has been invested in the purchase of £10,000 India Four per Cent. Stock, as the capital fund of a Lea Professorship of Divinity. An effort is now being made, with a fair promise of success, to raise a special fund of £1,000 for the improvement of the college library. There are six scholarships, each of the value of £30 per annum, tenable for three years; a scholarship of £60, tenable for one year: and other rewards amounting to £87 per annum, without including the Selwyn Book Fund, which provides a sum, ranging from £5 to £20, to be given in useful books to each student leaving the

college with credit after the completion of the course. Fifteen mission stations are aided by the students at this college. The expenditure during the past year was £4,542, the annual income only amounting to £4,233. —Western College, Plymouth, founded A.D. 1752, had during the session 24 students, including one from the Church Missionary Society. The late Rev. J. B. Thomson, the leader of the new Central African mission of the London Missionary Society, and the Rev. W. Griffiths, who has now succeeded him in the work at Ujiji, were both trained in this institution. There are four scholarships, amounting in the aggregate to £55 per annum. During the year the students conducted 784 public services (of which 347 were gratuitous), besides preaching in mission-rooms, amongst emigrants, and in the open air among seamen. The expenditure for the year was £1,661, against an income of £1,463.—Rotherham College, founded A.D. 1756, had during the year 27 students. There is one scholarship, value £25, tenable for two years. The expenditure during the year was £1,630, income £1,451. There is a debt upon the new building, and the committee report that without additional aid the accruing interest must either press on the ordinary income, which cannot bear the burden, or must be permitted to accumulate until a more favourable opportunity presents itself for its liquidation.—Airedale College, Bradford, with which it was recently proposed to amalgamate Rotherham College, has also a debt on its new building. There are three scholarships, each of the annual value of £65, tenable for three years. The total expenditure for the year was £2,550, against £1,981 income.—There have been forty students in the books of the Countess of Huntingdon's College at Cheshunt during the session. One of these, Mr. J. J. Wallas, withdrew in his second year with the view of preparing for Orders, in the Church of England. Besides an annual scholarship of £20, prizes are awarded for matriculation, &c.—Hackney College (founded in 1796 as the "Village Itinerancy or Evangelical Association for spreading the Gospel in England," has a sum of £20,000 invested in three per cent. consols for the purposes of a theological seminary. There is a scholarship of £25, tenable for two years, besides some other rewards, payable under specified conditions. The present building is constructed for 20 students; but arrangements were made by which the advantages of the institution were shared by four beyond that number. The expenditure for the year was £2,163, which was more than covered by the income (£2,234).—Lancashire College (founded 1816) has had during the session 55 students, including three non-residents, who have pursued their studies at Cambridge and Glasgow. There are 14 scholarships, ranging from £15 to £45 per annum. The income is set down at £4,264; the expenditure is not stated.—Springhill College, founded 1838, had 26 students. There are three scholarships, of £50, £40, and £35 respectively, each being tenable for two years. Income £2,693; expenditure £3,106.—Carmarthen College, dating from 1697, "though bearing the name of the Presbyterian College, and though now under the management of the Presbyterian (Unitarian) Board of London, has," says Dr. Newth, "from the very first stood in close relationship to the Congregational churches, and is still in effect, though not in name, a Congregational college, the majority of its students being candidates for the ministry amongst the Congregationalists." These, it is explained, are under the care of a special committee, of which the Rev. Evan Lewis, Congregationalist minister, Brynberian, is the chairman. There are 32 Independent students, and the income of the special committee has been £835, which was slightly in excess of the expenditure (£828). Connected with the college are four scholarships, each of £25, and tenable for two years.—Brecon College had 33 students, involving an expenditure of £1,927; while the income, inclusive of a grant of £450 from the Congregational Fund Board (which retired in 1757 from co-operation with the Presbyterian Board, and then founded this institution), amounted to only £1,704. There is connected with this college one scholarship, of £15 annual value.—Bala College, of which the Rev. T. Lewis is principal, had 35 students; the net expenditure is set down at £1,149, and the net income at £1,097. In the two institutes designed to train evangelists, home missionaries, and village pastors the numbers of students were respectively Nottingham 57, Bristol 17. The expenditure at Nottingham is set down at £2,646, against an income of £2,268; while the expenditure at Bristol is stated at £964, against an income of £848. We are indebted to Dr. Newth for bringing forward, in a manner so intelligible and authoritative, facts which may well excite the attention of Congregationalists to the question whether deficits may not be avoided and greater efficiency obtained by advancing somewhat further on the road of college reform.

LIBERALISM AT BIRMINGHAM.

[FROM OUR OWN CORRESPONDENT.]

TUESDAY EVENING.

THIS week Birmingham is wholly given up to Liberalism. To-night the members of the new Liberal Club dine together; on Thursday the Junior Liberal Association dances; and next Saturday Liberals of all classes and ages meet the Parliamentary representatives of the borough to hear their annual addresses to their constituents. At all these gatherings Mr. Bright and Mr. Chamberlain are expected to attend and speak—their colleague, Mr. Muntz, being, unhappily, kept away from the earlier meetings through illness—and the key-note struck to-night prevails through all the week. Major Burnaby and the Hon. Alphabet Calthorpe, as he is now called in the constituency he aspires to represent, will have uphill work in the contest which cannot now be very long delayed.

It is somewhat strange, considering the activity and enthusiasm of Birmingham Liberals, that till lately the town should have been without a Liberal club. And yet this has really been the case; for the Liberal Association is not a club for social purposes, and has no premises where its members can meet in ordinary intercourse, while the one club connected with the party that did exist was far too small and exclusive to represent all sets of Birmingham Liberals. It will now be merged in the new Liberal Club, while the Junior Liberal Association, another club of recent formation, will succeed to its vacated premises. Both clubs have made a good start, and promise to be an important political force in the borough.

The banquet of this evening was to celebrate the opening of the Liberal Club, of which Mr. Bright is President. It was held, not on the premises of the club, but in the Town Hall, a building which could accommodate a large audience, in addition to the numbers actually present at the dinner. The hall presented a strange contrast to its usual appearance at a political meeting. From side to side of the building stretched a table, at which the chief guests were seated, while twelve tables, filling the open space of the floor, held the members and friends of the club. The decorations were most picturesque. At the lower end of the building, under the great gallery, a *salon* had been fitted out for the convenience of the company cut off by curtains from the tables. All round the galleries hung a fringe of dull crimson tapestry, and above, on brackets, were arranged flowers, ferns, and plants. The speakers' platform, to which the occupants of the top table retired as soon as dinner was over, was lined with masses of green, and above, on the table, shone fine glass and rich china. Soon after seven the side-galleries began to fill with ladies and friends, who had refreshments served to them in the corridor of the hall; and suddenly a stream of people poured into the orchestra at one end and into the great gallery at the other, completely crowding the spacious hall. At eight the speakers' platform was filled with a distinguished company, including several Members of Parliament, while forty reporters immediately took possession of the vacant table on the floor.

It was a strange sight; there were the old faces, but in what changed surroundings! On the floor, instead of a heaving mass of men with eager faces, sat 300 respectable gentlemen, correctly attired in evening dress. The side-galleries were aglow with colour, the dresses of the ladies being set off by the darker shades of the crowds that thronged the tiers of the orchestra right up to the great organ, and the great gallery to the top windows. To one accustomed to the ordinary meetings it was strange; but with Bright in front, you felt it was all right. It should be said that all the arrangements, which were admirable, were in the hands of Mr. C. E. Mathews and of Mr. Arthur Chamberlain, and to them the club is much indebted.

At the stroke of eight, with the punctuality so characteristic of his family, the Mayor, Mr. Richard Chamberlain, took the chair; on his right sat Mr. Bright, with Mr. Joseph Chamberlain, M.P., Lord Lyttelton, the Earl of Camperdown, and Mr. G. C. Cotes, M.P.; on his left sat Sir William Vernon Harcourt. Three letters of apology, a significant protest from the Lord-Lieutenant of the county, Lord Leigh, against the wars of the Government, and others from Lord Calthorpe (the brother of the Conservative candidate), and from Mr. P. H. Muntz, M.P., were read, and then the Mayor rose to propose the first toast—"The Health of the Queen" remarking that a meeting of the kind such a toast was peculiarly appropriate, as the object of such clubs was to provide Her Majesty with men willing and able to advise her for the best interests of her people. It was loyally received, as in most gatherings of Liberals throughout the country.

Sir William Vernon Harcourt, on rising to propose the toast of the evening—"The Birmingham Liberal Club"—received an enthusiastic welcome, and at once plunged straight into the heart of one of his most telling speeches, remarkable for its vigour and its humour. After explaining that he belonged to the old Whigs, "a conquered race," and that he had come unwillingly to Birmingham at the command of the "Radical tyrant, Mr. Chamberlain," he reminded his audience that Birmingham, always famous for its industry, was also remarkable for its production of "Tory bogeys;" "for every Tory," he said, "wants two—a domestic and a foreign bogey." Mr. Bright served the Tories in the latter capacity once, but now they had deposed him from that proud eminence, and set up his junior colleague in his stead. He, however, had examined the monster, and had found him not so bad after all. They had a common creed—to abjure Her Majesty's Government and all their works. After an eloquent tribute to Mr. Bright, which fairly stirred the enthusiasm of the audience, Sir William turned round on Sir Stafford Northcote, and his remarks on the "Oxford prophet." He showed that prophesying was not so hard as it seemed; that from certain causes certain results are sure to follow; that it is a safe principle to infer that if the Conservative party comes into office with a surplus they will leave it with a deficit; that they will make a war or two in the year; that the declaration of peace one month will be the prelude to extended hostilities in the next; and that in a short time from the formation of the Ministry, the most prudent and sensible members of the Cabinet will leave it. The evil was not that Ministers did not prophesy, but that they did not know the art. After a scathing recapitulation of the "unfulfilled prophecies" of the Government in relation to the Berlin Treaty, the occupation of the Balkans by the Turkish forces, the Greek question, and especially in relation to Afghanistan, the speaker pointed out that the secret of Lord Lytton's and Lord Salisbury's errors was that they neglected the evidence of observation and experience, and failed, just as the Astronomer-Royal would fail if he threw aside all the observations of his predecessors, and tried to continue the nautical almanack out of his own head. Sir Stafford Northcote, as Chancellor of the Exchequer, was an *ex-officio* diviner; and next April, when the Budget came before the House, he looked forward to verifying the prognostications of the Zadkiel of Finance. It is unnecessary to describe the force with which all these points went home, and the delight of the audience.

But perhaps the most effective portion of Sir William Harcourt's speech was that in which he gave in outline "the Jingo's leading article," which rejects criticism of the past as too late, of the present as inopportune, and of the future as unknown. This naturally led up to his reply to the Edinburgh address of Lord George Hamilton, who met Mr. Gladstone's charge of financial extravagance by the astounding statement that "to do right costs more than to do wrong." This surprising maxim, retorted the Member for Oxford, amid prolonged laughter, may lead us to fear that the Vice-President of the Council will tamper with the Standard copy-books, and that in future it will stand thus: "Honesty is the most expensive policy;" and the effect on the morals of the thrifty Scotchmen was too alarming to contemplate. But we, he added, amid a storm of cheering, have found it costs more to do wrong. Then after dealing with Tory fallacies, such as the "patriotic opposition," "moderate Liberals," and the opinion of the foreign Press, he made a vigorous onslaught on those opponents who had abused him for jesting at the Government. All his humour, he said, had been involuntary, and consisted in the juxtaposition of incongruous ideas,—such as the pretensions of Government with their performances. How could you, he asked, treat a Foreign Secretary like the present seriously? And after alluding to the defence of his chief officer by Lord Salisbury's henchman, Mr. Bourke, "not the orator, but the Under-Secretary"—a sally which convulsed the audience—he concluded by pointing out that the true end of conversation and amusement was to detect shams. No good cause ever yet suffered from ridicule, only shams. And so the fictitious paste and gew-gaw decorations of Ministers must be tested, and if the Jingo jewels hissed and bubbled under his hydro-fluoric acid, they would know the stuff they were made of. Such was the testing-work that these clubs were intended to do, and he therefore proposed most heartily, "Success to the Liberal Club." It was a rattling speech, one which even the heavy and laboured delivery could not spoil. Sir William Harcourt is most admirable in attack, and his description of the Prime Minister as a "a maladroit Talleyrand, a Bismark *manqué*," immensely delighted his hearers, who could not but feel that there was grim earnestness beneath the jest, and that, to use the speaker's own words, "humour was the handmaid of argument, and not the master of reason." This speech, which to the best of our recollection, is Sir William Harcourt's first political speech in Birmingham, will certainly leave strong impressions behind it. Whether the dose would bear repetition is beside the question.

But the meeting is settling down after the excitement caused by the last speaker to hear Mr. Bright. One hand passed over his forehead half-conceals the intense nervousness of his face, and often, in the course of his address, it goes back as if in some effort of memory or will. The old voice only sounds at times now; but occasionally in a sentence burning with passion the notes ring out as in years before the snows had settled on that noble head. It is impossible to describe the welcome given to Mr. Bright as he slowly rises from his seat. For the last speaker it was enthusiastic, but for the senior Member for Birmingham it is affectionate too, and the cheers had a different tone. When they seemed to have subsided again and again they broke out, till at last the great audience settled into their places again, and hushed every sound to a silence that, till the speaker's first words came, was almost painful. In tones slow and measured at the outset, Mr. Bright, as President of the Club, set himself to inquire its nature and objects, and for what reasons a man would do wisely to join the party whose political life such institutions were intended to strengthen. In a review of the legislation of the last fifty years he showed how the Liberal party had steadily maintained the cause of freedom and justice in the relief of Nonconformists and Catholics from civil and political disabilities; how it had given the nation reform in the boroughs and municipalities, an extended franchise, and the Ballot. By its means the Corn-laws were repealed, the newspaper taxes reduced and swept away. To all these changes the Tory party had been hostile. But supposing that the hall at the moment were occupied by a Conservative Club, addressed by the Prime Minister, the Foreign Secretary, and the Chancellor of the Exchequer, what would they make of these fifty years? He himself had told Mr. Disraeli when in the House of Commons that whenever he was in need of historical illustration he made his history as he went along out of his own head. In fact, continued Mr. Bright, he is like that curious but not very pleasant insect, the spider, which spins from some source of raw material inside it the yarn it wishes to make use of. With the yarn it weaves an ingenious and intricate web, and with the web it catches flies. Lord Beaconsfield, he said, has woven a good many yarns; but the audience had got hold of the point before it was well out of his lips, and took it up and swept the passage on to its close with a tumult of acclamation. After a passing reference to Lord Salisbury and Sir Stafford Northcote Mr. Bright led on to one of his favourite topics, the ignorance of the Conservative rank and file who take in as gospel any version of history their readers may give them, unconscious of suppression or falsification. He applied to

the Conservative party Dr. Johnson's words to a young man—"You must have taken immense pains with yourself, for naturally you could not possibly have been as stupid as you are," a view which clearly found great favour with those who heard it. But supposing that a Conservative Minister could safely suppress the history of the last 50 years, what would he talk about to a meeting like this? asked Mr. Bright. About the greatness of the Empire; neglecting the dangers and difficulties that this greatness brings with it. Or about glory, dissociated, however, from the "gunpowder" with which Lord Derby pins it. After showing to what a low pitch the country and the wage-earning classes especially, had been brought during the long period of Tory rule before 1830, What, he asked, would have been the state of the country had that party continued in office another 50 years? And in a passage resonant with the old passion, and which rang through the hall, he declared that under the intense strain some of our most cherished institutions must have given way, and that now, instead of content and loyalty, we should have had chaos and anarchy over all the country, or the kind of calm that succeeds anarchy. And if now the Conservative party were to have another 20 years of power, he would not give much for the institutions of the country. He concluded a speech of fifty minutes, which during its latter part had been most effective, by the expression of a hope that the next fifty years would show as good work done as had the past half century. Long before he sat down, much of the hoarseness from which Mr. Bright was suffering had apparently disappeared, and he proved himself master of all his old power. It appeared in his allusion to the disqualification of Nonconformists for corporate office unless they attended the sacrament, a law by which the most sacred rite of the Christian faith was used to insult and degrade one half of the community, and again in the deep and righteous anger with which he branded the crimes of Ministers, and called on those present, and on the constituencies of the country to affix, and that for ever, their mark of condemnation of the policy of the last five years. The speech was a fine one; but it must be remembered that Mr. Bright's chief effort will naturally be at next Saturday's meeting, and that he must necessarily have reserved much of his strength for that occasion.

The "Success of the Liberal Cause" was proposed by Mr. Joseph Chamberlain, M.P., who, as always, met with an enthusiastic reception; and the Earl of Camperdown and Mr. G. C. Cotes, M.P., responded to the toast in speeches, that at the late hour, and after dinner, too, were a trifle heavy, though sound to the core. Then followed Lord Lyttelton, who, in a few vigorous sentences, proposed the health of the Mayor, incidentally eulogising the ex-Mayor, Mr. Jesse Collings, for his endeavour to preserve order as well as liberty—a remark most warmly appreciated. The Chairman acknowledged the compliment, and the meeting broke up, having proved a complete success. Whenever the general election does come, it will find Birmingham ready; and in spite of the minority vote and the complication caused in these three-cornered constituencies by the Ballot, the Liberal party are determined to fight as well as they did in 1868, and at the School Board Elections five years later, and at least to deserve the same complete and decisive triumph. Here, at any rate, the Liberal party is one and undivided.

MR. BRIGHT'S SPEECH.

MR. BRIGHT, as President, responding to the toast of "The New Liberal Club of Birmingham," replied to the question which might be put by a person asked to join this club, "What is it that the Liberal party has done that entitles it to ask me to join it?" Referring to the progress of events during the last fifty years, he said: "We know now, for example, that the Nonconformists of the country are about half the population of England and Wales. We who remember what happened in those days remember that not more than fifty-two years ago no Nonconformist in this country could accept any office under the Crown or become a member of any of your municipal corporations unless he was willing to take the Sacrament according to the forms of the Church of England. At that time the most sacred of all the rites which are adopted by the majority of the Christian Churches was made an instrument to insult and degrade and oppress one-half of the population of England and Wales. We recollect to whom that applied. It applied, I believe, to all the Nonconformist sections. How is it that all that has been abolished? The Tory party of that day—although now, I presume, they would repudiate any such system—the Tory party of that day were opposed to the abolition of that degradation and insult to the Nonconformists; and it was only by repeated efforts of the Liberal party that that insult was withdrawn. Then, coming down later, you will find that up to that time, there being at least five or six millions of Roman Catholics in the United Kingdom, not one of them could have a seat in Parliament, although tens of thousands of electors might be willing to vote for them. How did that come to be changed? Not by the consent of the Conservative party, but by the constant action of Liberals in Parliament and out of it, and by an agitation of a most formidable character that was conducted in Ireland by the wisdom and capacity of Daniel O'Connell. I am not going to discuss any of these questions, except to say that in what now is called the Conservative party—it was then called the Tory party—there is an enduring hostility to freedom and justice. When that enormous injustice was abolished, the Duke of Wellington, it is on record, said that it was a question of Catholic emancipation or of civil war. He knew a great deal about war, but he undertook Catholic emancipation, and under his direction and by his advice that Bill passed." When the great movement for Parliamentary reform acquired force, the Duke of Wellington is reported to have said that if an angel came down from heaven he would not be able to devise a nobler institution than the Parliamentary representation of this country; yet at that time, out of 658 members in the House of Commons only 170 could pretend at all to be in any degree the representatives of any portion of the English people, the others being returned by corrupt boroughs, by commoners of great wealth, by certain corporations corrupt enough, and by certain departments of the Government and the Treasury. Seats were then bought just as metal is bought in Birmingham, and cotton in Liverpool—just as the livings in the Church of England are bought now. The very same party which had maintained the Test and Corporations Acts, and which had contended for the permanent exclusion of the Catholic representation was in favour of this gigantic corruption which demoralised the whole of our Constitution in England. With Parliamentary reform a new life opened to the people, and slavery was abolished by an Act which was passed by the Liberal party—the Municipal Reform Bill; and although the Tories as a party did not war against the Bill itself, yet they did their utmost to impair its efficiency, and so reduce the dignity and the power of municipal corporations. Penny postage had been an unmixed blessing; nevertheless great fault was found with it, when proposed, in both Houses of Parliament, the Duke of Wellington declaring that he condemned it altogether, although he advised the House of Peers to pass the Bill as the state of public opinion required it. After the bad harvests of 1839, 1840, and 1841, Sir Robert Peel examined the whole question of our tariffs, and immediately commenced the great reform of them in accordance with the principles on which the Liberals had for several years been agitating the people. Sir Robert Peel was at the head of the Conservative party; but the moment he began to do anything useful and good to clear away all those miserable duties that were maiming and destroying the industry and impairing the energies of the people, that moment the confidence of the Conservative party in him was shaken. After the failure of the potato crop in Ireland in 1845-6, Sir Robert Peel proposed to abolish the Corn Laws. A section of the Tory party still remained true to him; but the great majority revolted against him, and they destroyed his Government; and the present Prime Minister, who asks the people of England—the working men of England—to put their trust in his foreign policy was the leader of the insurrection against the man who offered freedom to the industry and plenty to the cupboards of the poor. "How was it," proceeded Mr. Bright, "Mr. Disraeli did not understand that question just as well as I did? His previous writings show that he understood it thoroughly, and his conduct shows that he acted throughout as the advocate of the party of monopolists, and by their help he hoped to climb to notoriety and power." Then another great monopoly was attacked. Sugar was four times as dear about 1840 as it is now, and if the monopoly had continued it must have been much more than four times as dear as it is now. The monopoly in timber was abolished. The monopoly in ships was abolished. But the same party who objected to the people of this country having their bread free objected to their having sugar free, or timber free, or ships free. They were not only wrong, but they were unjust and cruel to the last degree in the course they took with regard to all these questions. When the House of Commons by a large majority had agreed to repeal the paper duty, and to make the penny press as admirable as it was possible, the House of Lords, under the pretence that they could correct the financial arrangements of Mr. Gladstone, rejected the Bill and continued the tax. The Tory party opposed themselves to the ballot which has tranquillised all our election struggles, and in Ireland has given a perfect tranquillity in county elections, which before the ballot were always the cause of a local civil war, troops being arranged in different parts, in some cases to enable voters to go up to the poll without being insulted and attacked, and in other cases to prevent voters who were compelled to vote by their landlords from running away from the poll. Mr. Lowther is a member of the present Government, occupying a very eminent position, directly concerned with the Government of Ireland, and yet so incurable is his determination to resist everything that is reasonable and just on the part of the people, and in Ireland on behalf of the nation, that even now, after these years, he cannot allude to the measures passed by a preceding Parliament and Government of the day without declaring over and over again that the Land Act was a bad Act and that the Church Act was an Act of scandalous spoliation, language which it is unjust and wrong for the Irish Chief Secretary to indulge in. Sir Stafford Northcote the other day said something to the effect that the working men would not forget that they were admitted to the household franchise by the present Prime Minister and by the Conservative party. If it was meant that the working people owe their franchise to the free will and the sense of justice and patriotism of the present Prime Minister and the Conservative party, there is no declaration more absolutely devoid of truth. When a Bill which, though an honest Bill, was very inefficient, was brought in by Lord John Russell and Mr. Gladstone for a £7 franchise, the declaration of the Prime Minister and of his friends around him on that side of the House was this, that such a franchise would throw so much power into the hands of working men of the wages class that shopkeepers, manufacturers, professional men, and everybody higher in the social scale would be swamped, and the whole government of the country, as far as the House of Commons was concerned, as far as the boroughs were concerned, would be handed over to the clamour of an ignorant class, meaning the great body of the working men of this kingdom. When they came into office, immediately afterwards, they brought in a Bill of their own, which was so absurd that it only required to destroy it to get together the general laugh that was raised against it. All the clauses of the Bill, except the first, were withdrawn or rejected, and then, that the present Prime Minister and his friends might have the chance of remaining in office for six or twelve months longer, with the chance of what might turn up at the coming election, they consented to household suffrage. But to the household suffrage they affixed an irritating condition to the personal claim of rights, which irritating condition, when Mr. Gladstone's Government came into office, was immediately removed and abolished, and the people came into the full possession of the real household franchise. Mr Bright thus concluded:—"If there be anybody in this meeting who is as old as I am—some may be older—let him go back to any meeting on political affairs, and does he remember any single occasion on which the Tory party in Birmingham or Warwickshire or anywhere else throughout the United Kingdom originated, or promoted, or aided any political movement out of doors for any one of these good things—(hear, hear)—or any one of the others which I have not taken up your time in referring to? Do you recollect, anywhere, any meeting originated by the Tories in any locality—promoted by them, managed by them, addressed by them, carried by their votes—in favour of any one of these measures or of any good measure for which the people of this country have ever asked? Now for a moment imagine this were a meeting of a Conservative club—(laughter)—call it a bold figure of speech—(laughter)—and suppose that the First Minister himself and the Minister for Foreign Affairs, and the Finance Minister, the Chancellor of the Exchequer, were on this platform to speak to this Conservative club, what would they say about all these things? They know as well as anybody how to make white black and black white. (Laughter.) I recollect telling Mr. Disraeli in the House of Commons that in his speeches, when he required any illustrations from history, he made his history as he went on. (Laughter and applause.) He did not get it out of any books or any authentic records, but from his own inner consciousness. It seems to me very much like what is done by an insect which we are all familiar with—which is very curious but not very pleasant—I mean the spider. (Laughter.) The spider, as you know, at least apparently—I do not know much about him—(laughter)—the spider, we are told, spins from the source of raw material inside the yarn which he desires to make use of. (Renewed laughter.) With this yarn he weaves a very intricate and ingenious web, and with this web he catches flies. (Laughter and applause.) The Prime Minister has spun yarns and woven webs, and he has caught a great many flies, and as far as I find, the flies seem rather to like it; and in that we have proof—at least the explanation—of the sort of swollen eminence to which he has attained. (Laughter.) Take the Foreign Minister. I have nothing to say of him except that there is a painful inexactitude in the statements he has frequently made of late. (Laughter). And if we come to the Chancellor of the Exchequer I think we shall be forced to admit that in the ingenuity of his financial explanations there is something much more to wonder at than to admire. (Laughter.) But if one of those gentlemen were here, or all three of them, addressing a Conservative club, what would they do with the look-back over 50 years of life? (Hear, hear.) Well, what they would do would be this—that they would pass all that over. (Laughter.) They would assume that the Conservatives—and very likely with great truth—knew nothing about it. (Laughter and applause.) I saw the other day a paragraph in the papers about Dr. Johnson—(hear, hear)—which states the case admirably. Dr. Johnson said to a young man who was not to be commended, 'You must have taken immense pains with yourself; naturally you cannot be so stupid as you are.' (Laughter and applause.) But what would these gentlemen say to this Conservative club? They would talk to it, no doubt, about the greatness of our Empire—an Empire so great that the best Minister that ever lived or ever will live to rule this country will be totally unable to do what that Empire requires. (Hear, hear.) An Empire on which the sun never sets, but which—and I know not from how many points—brings us constantly in danger of disturbances, of which, almost all, if not the whole, of the cost is thrown upon the comparatively small population of this island. (Hear, hear.) They would tell it something about glory; they would say, exactly in the way which Lord Derby referred to the other day—(laughter)—'Gunpowder and glory business.' (Renewed laughter.) They would speak of the glory, and, however much steeped in blood, they would endeavour to persuade you that this loss of human lives, though it was to be to a certain extent regretted, yet was fully compensated for in the national glory which was brought to us and the Crown under which we live. Now, this might be all right to the members of the Conservative party, and doubtless would be in some degree suitable to their condition and their digestion. But what did the Prime Minister state the other day?—and some of these things ought not to be forgotten. (Hear, hear.) He said that wages in this country—referring, I think, chiefly to the wages of the farm labourer—had risen 40 per cent., and that there was no symptom of discontent or disloyalty over the country—confining himself, I presume, to England, Wales, and Scotland. But turn back to the history of England from 1760 to the time of the accession of George III., and come down to 1830—I remember when the agitation of 1844 was about to begin—you will find that wages were always low; there was not only disloyalty and discontent, but all over the country there were conspiracies, attempts at insurrection, and disorder. Suppose that the present Prime Minister and his friends had been successful in preventing all the measures which they have strenuously opposed, what would have been the state of the country now? what the rate of wages? what the condition of content and loyalty? You would have had long before this chaos over the country, and anarchy, or that kind of harm which ultimately succeeds when anarchy has passed away. You would have had an aristocracy dead politically and dead in class, and they would have had dead Her Majesty's Government, and more than that—I think it is more than probable that the English Throne, ancient and venerated as it is, if it had been subjected to the strain of 50 years more of Tory Government would have at this moment been worth no more, if worth as much, than Mr. Turnerelli's wreath. (Loud laughter and cheers.) And if the people of England allow this Government with an unchanged policy or such a Government to proceed for 20 years longer, I would not give much for the institutions of this country, which the majority of the people value highly, but which we are sometimes told we do not think so much of as those to whom we are opposed. If this picture be true I come to where I started. Is it not wise for young men, middle-aged men, all men to connect themselves with the Liberal party in associations or clubs or machineries by which, by moral, and just, and honest means, the purposes of that party are intended to be promoted? Our duty, in my opinion, is to combine to work for these great objects. They are not all accomplished. There is much else to be done. Much has been done in fifty years. Those who from this platform, or from any other platform, can speak in fifty years to come, I hope may be able to show that they also have done their duty in their time—(cheers)—and that England, whether it boasts or not of being the centre of an Empire on which the sun never sets, is an England with a population educated, well fed, civilised, enlightened—such a population as we can only have under a just and moral Government. I believe that at home we have much to do. Now our eyes are directed to foreign countries, to wars afar off, to the sufferings of our countrymen, and to the more appalling sufferings they are inflicting on the populations of those countries—(hear, hear)—our eyes are being opened to our real interests. It is for the members of this club, for members of the Liberal party throughout the kingdom, to make up their minds that at the hour which is coming there shall be such a proclamation of opinion on the part of the universal constituencies that they will fix for ever the mark of their condemnation upon the policy of the last four or five years." (Loud and continued cheering.)

PROF. FAIRBAIRN'S "MUIR LECTURES"

ON THE SCIENCE OF RELIGION.

THE third of this course of lectures was delivered on Monday, Jan. 12, in the Edinburgh University, before a large audience.

BRAHMINISM.

Dr. FAIRBAIRN said, Brahminism was less a religion than a cycle of religions, a congeries of the most dissimilar worships unified by a daring and comprehensive theory of the universe and society. It was at once a natural and an instituted religion—a development almost under the eye of history from the spontaneous state. It had been made what it was by the action of many minds—thinkers, poets, priests, and warriors—acting under the most varied and contrasted conditions, yet throughout obedient to common impulses and principles. The history of Brahminism fell into two immense periods—the first extending from the earliest Vedic times to the rise of Buddhism, say 400 B.C.; the second extending from the time of its victorious struggle with Buddhism—say from the first and second centuries A.D.—to the present day. These periods might still further be subdivided—the first into the Vedic and the Brahmanic, the second into the Epic and Purdaic. Dividing the Vedic period into four parts, the lecturer noticed first the pre-Vedic, which ran back into the period of the Indo-European Unity, and came down to the settlement in the land of the seven rivers. The oldest elements in the Vedic religion, were those it had in common with the other ancient Indo-European mythologies. Those must be the oldest, for the simple and sufficient reason that they belonged to a time when as yet the very language of the hymns was not. They were varied, but might be said to be represented by two terms, a denominative and an apellative—the proper name of a deity and a generic term for God—*deva*: Persian, *daeva*; Latin, *divus, deus*; possibly Greek, *Theos*—and *dyaus* Greek, *Zeus*; Latin, *Jupiter, Diespiter*. The roots and cognates of these words need not detain them, as they were now familiar enough even to the most general reader. It might be noted that they were at root agreed. Deva is one who shines; dyaus, the bright, the shining, the heaven, the day. Now, that implied one, or two significant things—(1) A peculiar relation between the generic term and the proper name. Each, as it were, connoted the other. The idea of God in general started from the notion of *Dyaus—Zeus* in particular expressed the dim conception that the special was a general god, or, conversely, that he possessed the nature that was held to be divine. (2) The quality of the ancient idea that represented God as a Bright Being, a Light Being, one in whom was no darkness at all. The meaning of this fact but needed to be perceived to show how utterly unhistorical, how hopelessly unscientific the endeavour was to derive man's earliest religion from fear—to make man's first God a devil. (3) The element, the term, and the name connoted. The light was the joy-bringer, the life-giver. In its presence man rejoiced, by its beams earth lived. The radiant day was the season of gladness; the sunny summer the season of fruitfulness and life. The name attributed creative energies, beneficent action, providence over man, and animal, and earth. The more they thought of it, the more must it appear the happiest term then to be found within the whole range of human speech, and the selection of it was due to one of the sublimest inspirations of genius—or should they say of God? Dr. Fairbairn then went on to show that in the Rig Veda heaven and earth were not only conceived as father and mother—producers, generators, but with moral qualities, "ordainers and maintainers of righteousness." In many of the later hymns, however, heaven and earth had entirely ceased to be gods, and became creatures—produced, not producers—the work of some other deity. Noticing next the early Vedic period, which ran back into the time of the Indo-Eranian Unity, when the peoples who were to become Hindus and Persians were yet one single tribe or nation, the lecturer pointed out the affinities in the Rig Veda and the Avesta, the sacred book of Eran. The Vedic God Varuna was the counterpart of the Avestian Ahura. Both were the upholders of order. The realm in which each lived was the realm of law and righteousness. Both had the quality of omniscience, were considered the regal and reigning deity, and were looked upon as wise and all-powerful. It was exceedingly probable that Varuna was the supreme god of the Aryan peoples, the being they taught each other to name, and praise, and love. This deity the Vedic poets conceived as the immense, the luminous, the enveloping heaven—not the god of it, but the heaven conceived as personal, living. The luminous all-enfolding heaven was vast, boundless; its light was kindly, man's best friend; its warmth was the generous giver of fruitfulness to earth, and joy to man; its bounties were boundless, inexhaustible; and its softness was a strength that time could not wear, or work weaken. The second great Indo-Eranian affinity—the notion of law—was next dwelt upon, and it was pointed out that God of law and order was the God in whose presence man became conscious of sin, yet the God to whom he appealed for mercy. The one Vedic hymn that was so penetrated with a sense of sin as to be almost modern was a hymn addressed to Varuna, and a prayer which breathed an almost Christian faith in the Divine mercy was a prayer to him. Discussing the question whence came these exalted ideas, he said they did not enter the reason through the senses, but issued through the senses from within, clothing themselves in the forms sensuous experience supplied. The reason that was above man spoke to him through nature; the reason that was in man spoke to and of the reason above him in symbols derived from sense. But if the symbols were sensuous, their ethical and rational contents were due to the conscience and reason that employed them. They conceived the radiant heaven as the holy and beneficent and personal God, and man as His son bound to do His will and fulfil His law. (Applause.)

THE DISESTABLISHMENT MOVEMENT.

LIVELY MEETING AT CHATHAM.

The *Chatham and Rochester Observer* of Saturday last devotes three columns and a leading article to a Disestablishment meeting. We quote the following:—

On Monday evening the able and popular lecturer of the Liberation Society, Mr. John Fisher, of London, delivered an address in the Lecture Hall, Chatham, in reply to a lecture recently delivered in the same hall by G. F. Chambers, Esq., Barrister-at-Law, the lecturer of the Church Defence Institution. The hall was crowded in every part, and the proceedings were very enthusiastic throughout. Considerable "life" was given to them at frequent intervals by the strenuous opposition of the Rev. James Taylor, curate of St. Mary's (the parish church), and about a score of boys from St. John's, who appear to have organised themselves for "a bit of fun," as the lecturer afterwards put it. The chair was taken by the High-Constable of Chatham (A. F. W. Stephens, Esq.), who was supported on the platform by the Revs. S. C. Gordon, B.D., C. Moir, M.A., J. Harsant, R. E. B. Maclellan, and W. Embleton; Messrs. W. Harvey, W. Phillips, L. W. Whitehead, H. P. Mann, C. T. Lamb, &c.

The HIGH-CONSTABLE having explained the object of the meeting,

Mr. FISHER was received with much enthusiasm. He indicated the line of thought he intended to pursue, and then dwelt at length, and with much severity, upon a point which had been seriously misrepresented by Mr. Chambers. Dwelling on the work of the Reformation, he went on to say: Mr. Chambers had stated that none of the property given from ignorance and superstition had been held by the Church since the time of Henry VIII. Now in one sense he was right. The Church held no property whatever, as it was held by the State and devoted to Church uses. But what he meant was that the Church does not enjoy the use of any of those endowments, as they had been attached to the monasteries which were abolished by Henry VIII. Let them bear this in mind, and they would presently see where this would land their friend. (Laughter.) Now from the spoils of the monasteries no less than five Bishoprics and fifteen Chapters were endowed, among the Bishoprics being that of Chester, the value of which, as shown by Parliamentary returns made in 1871, was £475,000—all from the spoils of the monasteries. Gloucester was another from the spoils, and was valued at £710,000; whilst from Bishop Short's history of the Church they learned that the very Chapter of Rochester was formed from the spoils of the monasteries. Mr. Fisher proceeded to describe the action of the Ecclesiastical Commissioners, and to quote authorities on the tithe question, as well as to show the amount the Church had derived from other public sources. He next replied to Mr. Chambers regarding the numbers of the sects, when the following episode occurred.

A VOICE: Which is right of the 160? (Laughter.)

Mr. FISHER: When my friend tells me which is right—Mr. Mackonochie or Canon Ryle? I will answer his query. (Applause and laughter.) Dissenters are essentially at one upon great principles.

The Rev. J. TAYOR (excitedly): Certainly not; it's nonsense to say so. There are four chapels within a quarter of a mile of this place which are not.

A VOICE: Sit down; you'll have a chance presently. (Hear, hear.)

The Rev. Mr. TAYLOR: Shall I tell you the names? (Laughter.) Ebenezer is one. (Renewed laughter, and cries of "Sit down," "Turn him out," &c.)

Mr. FISHER: No, we won't turn him out. I am very much obliged to him, as he has given me a rest. (Laughter.) I repeat that Dissenters are essentially at one.

The Rev. Mr. TAYLOR: No, no, I say; don't talk like that. (Laughter.)

Mr. FISHER: There is not a difference but what I could point you out the counterpart in the Church—("Hear, hear," and applause)—but the differences of Dissenters are honest differences, as they hold their opinions at their own cost and not at the expense of the nation—(Hear, hear)—or under the Act of Uniformity and the Thirty-nine Articles, which, according to Archdeacon Paley, contain 500 distinct propositions. (Hear, hear.) There are, notwithstanding the restrictions, as wide differences within the Church amongst the clergy as there are outside.

The Rev. Mr. TAYLOR: No, no; I'm one of them and ought to know. You will say anything after that. There, go on, you have had another rest. (Much laughter.)

Mr. FISHER was about to proceed when the group of boys in the gallery renewed their applause of the Rev. Mr. Taylor. [A VOICE: Where's the School Board officer? (Laughter.)] Gaining another hearing, he went on to set forth that the differences of Dissenters had been exaggerated. Mr. Chambers had asked if Church property were to be plundered what would be done with the property of the Dissenters. Now, the difference was such that it could be understood by all except the very obtuse, who could understand nothing.

The Rev. Mr. TAYLOR: I'm one of them. (Laughter.)

Mr. FISHER: Well, if the meeting will bear with me a few moments I will make it so plain that even my obtuse friend here shall understand it. (Laughter.)

The lecturer went through the remaining points of Mr. Chambers' lecture, and resumed his seat amidst much applause.

The CHAIRMAN having invited questions,

The Rev. Mr. TAYLOR rose, with a very large sheet of paper in his hand, amid roars of laughter and cries of "Platform."

The CHAIRMAN ruled that those who objected to come upon the platform might speak from any part of the hall.

A VOICE: Let him get on the reporter's table. (Laughter.)

The Rev. Mr. TAYLOR: No, I will stay where I am, and I will first give you the names of the four chapels. (Laughter and confusion.) They are Ebenezer, the Church of the New Jerusalem, the Roman Catholic, and the little church on top of Hammond-hill. (Laughter, and cries of "Question.") The first question I have to ask is, What is the name of your society? (Much laughter.)

Mr. FISHER: It is the Society for the Liberation of the Church from State Patronage and Control. (Applause.)

The Rev. Mr. TAYLOR (in tones of wonderment): State patronage—patronage! What does it mean? (Much laughter.) Does the State control you, sir? (Renewed laughter.) Your society formerly had another name, but it was too plain; it was the "Anti-Church and State League." (Laughter.)

The confusion was great when Mr. TAYLOR, after another glance at his notes, was about to resume speaking and the Chairman and Mr. Fisher appealed for a hearing for him, which being given, he asked, if the Churches were endowed by the nation, how came it that there were so many churches in gentlemen's parks?

Mr. FISHER said that he had already stated that there were many private endowments of recent date, and those they proposed should be given back to the Church.

The Rev. Mr. TAYLOR: How very kind! (Laughter.) Well, you can't answer that. (Renewed laughter, and "Oh.") I have another. (Great confusion.) Don't be alarmed, this is the last. (A VOICE: "Let's have it, then.") Are you a Churchman or a Dissenter? (Roars of laughter.) My reason for asking that question is because I was in Faversham some time back when I heard that one of your society's lecturers told the vicar that he was a Churchman. (Laughter and hisses.)

Mr. FISHER: I am an Englishman, and therefore a Churchman. (Mr. TAYLOR: "That's a shuffle!") Only the other morning I received a demand from the vicar of the parish in which I reside for certain dues of the Church, which is a proof that he considers me a Churchman, so far as supporting the Church goes at least. Then at Easter, as a parishioner, I shall have a right to vote in the election of Churchwarden, and at the general election, when that comes, and it cannot be long, I shall have a right to vote for a member of Parliament, every one of whom is a governor of the Church; but as to my particular religious views, with those you have nothing to do. ("Hear, hear," and great applause.)

The Rev. C. MOIR moved, seconded by the Rev. S. C. GORDON, a hearty vote of thanks to Mr. Fisher for his eloquent, logical, and conclusive lecture that evening. (Great applause). The latter speaker, in an address of considerable length, took occasion to express an opinion as to the part the Rev. Mr. Taylor had played in the evening's proceedings, whereupon that gentleman bid him good-night and left amid confusion, laughter, hisses, and cries of "Come back," "It's too warm for him," &c., when there were counter cries from the boys in the gallery, brought to a climax by a shrill voice yelling, "Bother those boys!" (Roars of laughter).

The proposition was carried amid acclamation, and Mr. FISHER made a humorous reply, and concluded by proposing a hearty vote of thanks to the chairman, than whom he never had had nor did he wish a better, and he trusted that even the boys would have the grace to vote for this proposition.

Several of the boys: Of course; he's a Churchman.

Several more: And a Churchwarden. (Laughter).

Mr. MANN seconded the proposition, which was carried unanimously amid much applause.

The CHAIRMAN briefly replied, and the proceedings terminated by an attempt on the part of the boys to sing "Rule Britannia," in which they miserably failed.

OTHER MEETINGS.

WHITSTABLE.—On Tuesday evening in last week a lecture was delivered in the Music Hall by Mr. Fisher. The Rev. J. Clarke (Congregational) occupied the chair, and the spacious hall was crowded by a respectable and attentive audience. The lecturer (says the local journal) dealt with his subject exhaustively. He was listened to attentively throughout, and frequently and loudly applauded. At the close the chairman invited questions or discussion, but the invitation was not responded to. Unanimous votes of thanks were passed to the lecturer and chairman, and a wish was expressed that Mr. Fisher would at an early date visit Whitstable again, and give a lecture on the subject of Disestablishment.

GLOSSOP.—The *Glossop Advertiser* says the Liberal Hall was crowded on Tuesday to hear a lecture on the above subject, by the Rev. J. Browne, B.A., of Bradford, who obtained note in Glossop two or three years ago by his controversy on Disestablishment with the Rev. J. J. Berger. The Rev. G. Sadler occupied the chair, and on the platform were also the Rev. W. Harrison, Councillors Holroyd, Charlesworth, J. Wood, Messrs. Hampson, McMellon, Kay, Eversden, Bowden, Nutter, Evason (secretary of the Liberal Club), and others. The Chairman said that no words of his were needed to commend the lecturer to their favourable notice. They had heard Mr. Browne before, and he was sure they would be ready to give him a patient hearing. The lecturer gave an exhaustive exposition of the Practical Suggestions of the Liberation Society, and his remarks appear to have been very well received. At the close Mr. Buttery inquired the lecturer's authority for the statement of a jockey being preferred to a church living. Mr. Browne replied that the statement was made by Mr. Leatham in Cheshire, who had his authority from page 184 of a book by "Promotion by Merit." The name of the man preferred was there given. The Rev. W. Harrison proposed the vote of thanks to the lecturer, which was carried by acclamation.

DOWNHAM MARKET, NORFOLK.—The Rev. J. H. Summis lectured in the Public Hall on Wednesday evening last week to a good audience. Mr. R. Watson presided. Mr. Summis dealt chiefly with the abuses of the Church, and with the growth of Ritualism. He was fairly heard, though occasionally interrupted by a resident curate. A Mr. Andrew raised the irrepressible property question, and the persistency with which he dwelt on irrelevant matter gave rise to considerable disorder. The meeting broke up amidst considerable confusion.

MIDDLETON.—On Thursday night a lecture was delivered in the Lecture Hall of the Middleton Liberal Club, by the Rev. J. Browne, on "Principles and Aims of the Liberation Society." Mr. T. B. Wood, J.P., presided, and there was a good attendance. The Chairman said that, on being asked to preside, he was also asked to select the subject of the lecture from a list which had been supplied by Mr. Browne, and in taking one which dealt with the aims and principles of the Liberation Society he had in consideration that a great number of members of that club were young men, and largely attended the weekly lectures during the winter months, and that some explanation of the principles and aims of the Liberation Society might open out to them fresh fields of inquiry and thought; and he might also say there might be amongst them certain of their seniors from whom some prejudices might be removed, some doubt dispersed, or some indifference dispelled. It might be for the good of them all to be reminded that there was a cause, reminded that it was a growing cause, and one that must grow, although for the present any outward sign of manifestation might be overshadowed by the more momentous issues that were now before the country. Mr. Browne was heartily thanked for his services.

ADLINGTON.—On Wednesday evening Mr. Browne, of Bradford, delivered a lecture in the Adlington Congregational Schoolroom, the subject being "Church property—whose is it?" There was a large attendance. Mr. Jesse Hood presided. After the lecture the Rev. J. Coleman, Curate of Adlington, contested some of the opinions enunciated by the lecturer, and while admitting that the Church had received 2½ millions from the State, contended that the charge that the bulk of the property had been given by Parliamentary enactment ought to be substantiated, and the titles of the Acts given. He concluded by challenging Mr. Browne to a public discussion with Mr. Touchstone or the Rev. Mr. Berger. Mr. Browne replied that before he accepted such a challenge he must know upon what terms the debate must be conducted. He then replied to Mr. Coleman's strictures, pointing out the Act 31 Henry VIII., c. 9, as clearly showing that Henry did not find the money for the founding of the churches, but that it was by enactment. Mr. Speight also spoke and afterwards a vote of thanks was moved t the lecturer, and carried.

THE FARMERS AND THE TITHES.

A PUBLIC meeting, composed chiefly of Kentish farmers and hopgrowers, was held at the Star Hotel, Maidstone, on Tuesday, to hear a lecture by Mr. Fisher, of London, on tithes, and to discuss "the unjust mode by which the corn averages have been taken." As a proof of the interest felt in these questions it was stated that one gentleman residing out of the reach of railways had driven seventeen miles to be present at the meeting, and that several others from Swanley, Farningham, and equally distant places, remained long after market hours to take part in the proceedings. Mr. Hassall presided over an assembly numbering upwards of one hundred and fifty persons.

The CHAIRMAN declared that he was one of those who wished to see tithes abolished altogether. (Hear, hear.) It was said that the abolition of tithes would enrich the landlords; as a small landowner he did not wish to see that; he would wish to see the money derived from the abolition of tithes applied to the reduction of local taxation. (Hear, hear.) No pious ancestor had a right to burden them with tithe rent-charge; instead of that being a pious act, it was a most impious act. (Hear, hear.) Tithe was a first charge, not upon land, but on the produce of farming and of machinery, and the better a man farmed, the more tithe he had to pay. (Hear, hear.) Endowments by pious ancestors, he maintained, were intended for the benefit of the nation. (Hear, hear.)

Mr. FISHER, who was well received, said the meeting had doubtless arisen out of the protracted and intense depression in the agricultural interest of the country. That depression was, probably, purely the result of temporary causes, causes which no legislation whatever could have any effect upon. No Act of Parliament could protect the people from bad harvests such as we had had, unfortunately, for several years past. (Hear.) But he took it, the depression was not wholly due to those bad harvests; to some extent it was owing to causes with which they were perfectly familiar, and which were of a more permanent character. He referred to the competition, which was likely to be lasting, arising from the immense growth of cereals on the other side of the Atlantic. It was perfectly certain that the farmers carried on their duties under very different circumstances from those which surrounded their forefathers—(hear)—and with those altered circumstances there should surely be an altered condition of taxation. (Applause.) The subject they were met to discuss was a big one, having very many phases, to only one of which he intended to devote his remarks that evening. It was the tithe phase, and the first question in connection with that which they ought to consider was, Is the nation morally competent by legislative action to bring about a different state of things? As regarded the constitutional right of the nation to deal with any property, there could be no doubt that a nation might take the liberty to revise the conditions under which property is held, so that from generation to generation its laws and procedures might be adapted to the requirements of the times. (Hear.) Only the other day Mr. Gladstone—(cheers)—in Midlothian, referred to the large properties held by noblemen in Scotland and devoted to deer parks, said he could conceive that the Legislature had a perfect right to dispossess the present owners, giving them compensation, in order that the land might be turned to productive account, and when they found such a high authority of that opinion they might take it for granted that they, too, had a perfect right to deal with a question which so vitally concerned them. (Hear.) But they were told that there were considerations they were bound to take cognisance of. They were told by some that tithes were of the nature of a private endowment, and that any interference with that kind of property would be fatal to all private property, that it would, in addition, be of the nature of sacrilege, that it would be robbery of the worst kind, and that, if they valued the sacred rights of property, they were not to touch the tithes at all. He entirely demurred to that position. (Applause.) If tithes were of private origin—he was now dealing with their compulsory payment—they must have arisen in some such way as this. It was competent for a gentleman owning land, and assuming it is not entailed, to leave it subject to a yearly payment for charitable purposes, but in order to make it a charge in perpetuity, he must have deeds duly executed and enrolled. Therefore, if the tithe had some such origin as that, as they were sometimes told by those interested in their retention, it was perfectly obvious that they would have been secured by legal deeds, for let them remember that at the time tithes originated the priests of the country had the monopoly of learning; they were the only men who could read and write; they were the lawyers and the physicians, as well as the priests, of the time. But, in fact, there was no record in existence of any such deed ever having been executed, nor was it possible for any man to produce one. Surely if men put forward pretensions of so stupendous a character, the people had a perfect right to ask for proofs. (Applause.) He once asked a gentleman for his proofs, and the reply was that, although in Saxon times the tithes were doubtless properly granted and secured by legal deeds, yet on the advent of the Danes they properly destroyed all the deeds, so troublesome and destructive did they prove. (Laughter.) He did not think such an explanation would be regarded as satisfactory. The real origin was doubtless this: When first the missionaries came over to this country, they taught—as they were perfectly justified in doing—the people to give towards their support. After a while, the ecclesiastical authorities sought to enforce payment by ecclesiastical law, imposing such penalties as the priests had it in their power to enforce. No doubt, then, the law was pretty effective; but as time passed on, people failed to pay, and then the civil power stepped in and converted a voluntary offering into a national tax. Now, that tax was collected with the sanction of the State. He might be called upon to state his authorities, and he could not quote a better one than Sir R. Phillimore, who showed that what was paid to the Church for several ages after Christ's coming was purely voluntary. But about the year 796, Offa, king of Mercia, made a law whereby he gave unto the Church tithes of all his kingdom, in order to expiate the death of Ethelbert, king of East Anglia, whom he had caused to be basely murdered. That reminded him of a little epitaph quoted in the House of Commons by Mr. H. Richard:—

"Here lies John Brown, who, of his great bounty,
Did build this bridge at the cost of the county."

(Laughter.) But Sir Robert went on to say that this enactment of Offa reached no further than the kingdom of Mercia, until King Ethelwolf, sixty years after, extended it to the whole of England. In other words, a voluntary offering was converted into a national tax, which had been continued in this country from that time till the present. ("Shame.") Then Blackstone, speaking of the time anterior to the formation of parishes, showed how landowners and tithe-payers had the right to pay the tithe to whom they pleased, and that owners, as Christianity spread, built churches on their own domains, and obliged their tenants to pay their tithes towards the support of the officiating minister, instead of to the clergy of the diocese. Hence arose the division of the land into parishes. It was perfectly clear, to his mind, that tithes owed their existence, not to any pious bequest, but simply to the creation of law, and his contention was that what the law had created, altogether irrespective of men's religious opinions, it had the right to distribute and appropriate at its pleasure. (Cheers.) Nothing sounded to him more absurd than that a man living a thousand years ago should, from pious considerations, tax not the land, but the labour of his descendants. (Cheers.) Tithe was not simply a tax on the land, for land was of no value until it was cultivated. Were they to be told by a man living a thousand years ago, whose name they knew not and of whose whereabouts they were entirely ignorant, that the produce of their labour, capital, enterprise, and skill should be taxed for the support of the Church. He thought he had said enough to show that the nation was perfectly and morally competent to deal with the tithe question as the exigencies of the times demanded. (Hear.) The next point was of an entirely different character, for it opened up questions of the gravest import. Was it desirable to deal with the tithe question? ("Yes.") Then how far and in what way was it desirable to deal with it? Those questions required the utmost thought. As the chairman had pointed out, the maintenance of our national religion at the present time—apart from private endowments, for there were vast sums given by pious men for religious purposes which would have to be respected—attached exclusively to the land. ("Shame.") There was a time when that, perhaps, was fair, when the landed interest was the only interest of any moment in the country, and when the only men who had wealth invested it in the land, when our manufactures were nothing, and when our towns did not exist. But times had altered especially during the last century. There had been a wonderful impetus given to manufactures; we were now a manufacturing rather than an agricultural nation, and if we were to have a National Church, the burden ought surely to be equally distributed. (Cheers.) At one time, they were told by Blackstone, personal tithes were levied, but it was found most difficult to recover them, and they ultimately lapsed. But the tithes on land, being more easily recovered, were maintained. It seemed to him that justice required one of two things to be done—either that the burden should be redistributed so that the manufacturing interest, and the money thereby made, should bear its legitimate share, or that the maintenance of the National Church should be provided for in some other way than by means of a tax on land. (Cheers.) There was a time when the people of this country held the same religious views, when they were content to let the priests do all the thinking. But the introduction of printing into England had altered that, great diversity of opinion had arisen, and no doubt many of those whom he was addressing had felt compelled to withdraw from the worship of the National Church, and identify themselves with some form of dissent. (Hear.) What was the result of the differences of opinion that had arisen? One-third of the whole nation had perhaps removed themselves from the pale of the Establishment; another third was identified with neither Church nor Dissent, and only one-third now belonged to the Church. Surely it would be better that those who preferred a certain form of religion should maintain it out of their own resources rather than that all should be compelled by law to contribute to the maintenance of that which many could not conscientiously approve. (Cheers.) But if tithes were to be abolished or diverted, some provision would have to be made for the 23,000 clergymen who were being supported now by them, and that constituted the great difficulty. He was not sure that any clergyman would lose any influence or be less worthily supported if his maintenance arose from the free-will offerings of those to whom he administered, and no one, he took it, had any idea of weakening the hands of those men. But would not the abolition or diversion of tithes benefit the land owner? Nothing could be plainer than that if they simply abolished the tithes the landowner would immediately derive the benefit, but its diversion for the easement of local burdens would benefit both the owner and occupier. (Hear, hear.) Of course if the farmers were relieved from the local burdens which now pressed unjustly and unduly upon them, they would be able to pay more for the land, but why should they be deterred from securing a great advantage by the fact that the landowners would also reap an advantage? They sometimes argued as if those men were the biggest sinners and were not entitled to the least consideration, but he believed no class of men in the country—leaving out the farmers for a moment—had a greater claim for consideration in that matter Then let them suppose that the tithes went for the maintenance of the poor, and there was something to be said in favour of that. There was a time when one-third of the tithes were devoted to that purpose, as would be found on reference to Blackstone, but that had fallen into abeyance. Others were in favour of devoting them to education purposes. Well, it seemed to him that the educational burdens did press unduly upon the farmers, because, after all, the manufacturers were the men who principally profited by education, as for their purposes they required skilled men to enable them to compete successfully with European nations. The cost of education should be fairly distributed, therefore, over the whole country, and he could not conceive anything more equitable than that the tithes should be devoted to national education. The time had come when the farmers of England, if they were to have justice done to them, would have to organise, for so long as they rested content, simply receiving 10 or 15 per cent. which generous landlords might extend to them, they would get no redress. They had been too submissive by far; nobody had taken the trouble, therefore, to talk about their grievances, while classes, far less entitled to assistance, had organised and agitated, and secured all they required. The *Reformers' Almanack* stated that there were 263 members of the House of Commons connected with the fighting interests of this country in the army and navy, 183 connected more or less with the aristocracy, 102 identified with the Government and official heads, 120 identified with the law. (Laughter.) The monied interest had 33 representatives, the railway interest 170, some, of course, representing two or three interests. The liquor interest was represented in the House of Commons by 16 brewers, 1 distiller, and 4 bankers. Literary, professional, and scientific interests were represented by 81; manufacturers, commerce, and trade, 133. How many farmers had they in the House of Commons? ("One.") Mr. Clare Sewell Read was the one representative of the farming interest. (A voice: "It is our own fault.") It was, indeed, their own fault, and let them now go to their Parliamentary representatives and say, "We demand this; are you prepared to vote for it?" The speaker next referred to the Government Valuation Bill, one clause of which proposed to exempt clergymen from taxation on the salaries paid to curates, and he pointed out how, if it had not been for others more watchful than the farmers, an extra tax would have been thrown on the land by the passing of the Bill, which is to be revived next Session. ("Shame.") This fact alone showed the necessity for steps in vindication of their own interests—(hear)—and he hoped they would give their very serious consideration to the matters he had brought under their notice. (Loud applause.)

Mr. BRINE, of Hawkhurst, secretary to the committee, read letters from Mr. Howard, of Bedford, Mr. Cazilet, Mr. H. Richard, and Mr. James Webber, regretting their inability to be present. Mr. Wingfield, of the Wokingham Association, wrote that not three farmers in that district would vote for a candidate who would not go for tithe revision. Mr. Clare Sewell Read (the only representative the farmers had, said Mr. Brine) wrote that he had no desire to take part in the meeting. Tithe, it seemed to him, was charged on the land, and should be paid by the landowner. If tithe were abolished the tenant would have to pay more rent. [A Voice: "Not at present."] Another letter was from the Bishop of Bath and Wells, who received £5,000 a year, and had prohibited every one of his clergy from abating anything of the tithe. Now, they had paid three per cent. above par to the bishop for some years; but he (Mr. Brine) declared that before he would pay another farthing his goods should be taken. (Hear, hear.) The Archbishop of Canterbury, receiving £15,000 a year, expressed sympathy with agricultural distress, but could not recommend any abatement of the tithe. That was the sympathy for the tenant farmer expressed by a receiver of tithes. ("Shame!") He (Mr. Brine) was astonished that a powerful class of men who were drifting into bankruptcy did not arouse themselves to avert further calamity. (Hear, hear.)

Mr. GEORGE THIRKELL, declaring that he did not wish to rob any man, went on to speak of the Farmers' Alliance as an organization to rob the landlords. (Cries of "Question.")

The CHAIRMAN explained, to Mr. Thirkell's satisfaction, that they did not intend to rob any man, but merely to obtain revision of tithe.

Mr. A. BATH quoted the official corn averages of the last seven years, giving wheat at 54s., barley 38s. 6d., and oats 25s. 6d. He could only say that they had not been able to realise those rates in Kent. Owing to the increased breadth of land under hop cultivation, £25,000 more was paid now than was paid a few years ago, the extra tithe averaging a pound an acre. For sixteen years the tithe average had been below par, but for twenty-seven years it had been above par, owing to the unjust way in which averages were taken. Why should not the seller himself give a statement of his crops, and not the dealer and the miller? (Hear, hear.)

Mr. ROGERS, of Tenterden, expressing thanks to the lecturer, said with respect to the tithes, that he confessed he would rather pay the commutation than see waggons go into the field and take every tenth shock. At the same time it was desirable that farmers should return their own sales. In one case of a farm of 800 acres, the farmer paid just half as much to the clergyman as he had paid to the landlord. In another case a farmer of 600 acres only paid 1s. an acre in tithe out of £3 or £4 an acre rent. He (Mr. Rogers) was decidedly what was called a "parsons' man," and did not wish to see the parson injured; but it seemed to him that the question deserved consideration, because he seriously doubted whether the parsons gave value for the money they received.

Mr. BRINE did not doubt that farmers had paid, not three but ten per cent. more than they ought to have done in tithe in the last ten years.

Mr. COLE believed tithe was altogether unjust and unfair, and should be paid from other sources.

Mr. BRINE proposed a resolution, "That in the opinion of this meeting, the subject of tithes demands the serious and immediate consideration of Parliament, with a view to their being employed in the easement of local burdens."

The resolution was seconded by Mr. MAINWARING, and carried unanimously with cheers.

Votes of thanks to the chairman and the lecturer terminated the meeting.

ROYAL HISTORICAL SOCIETY.—The Society met in the rooms, 22, Albemarle-street, on Thursday evening last, Mr. James Heywood F.R.S., presiding. Papers were read by Mr Sydney Robjohns on the "Jani Anglorum," the "Epinomis," and other works of John Selden, and by the Rev. J. G. Fleay on the known lists of actors, from the opening of London theatres in 1577 to their closing in 1642, as connected with the history and literature of England. An interesting discussion followed both papers. Mr. Robjohns gave a brief biographical sketch of the great Puritan lawyer, and indicated Selden's views on the two great questions of the Sovereign's supremacy in Church and State, as set forth in "the English James;" and the payment of tithes, and the positive laws concerning them and the right of the clergy to them, as contained in the "History of Tithes." A notable feature in Mr. Fleay's paper was the evidence it gave that Shakespeare had actual personal acquaintance with scenes described by him in Denmark, Germany, and Italy. Five members were admitted, and many valuable books received as gifts to the library.

President Hayes has appointed Mr. James Russell Lowell, at present United State-Minister in Spain, to the post of Minister to Great Britain.

THE ASYLUM FOR FATHERLESS CHILDREN.—The Christmas election of children to receive the benefits of this charity was held on Tuesday, at Cannon-street Hotel. Fifteen children—nine boys and six girls—were elected out of a list of 102 approved candidates. Mr. Powell, who presided at a preliminary meeting, stated that as the asylum could accommodate only 300 children, and as there was at the present time 285 within its walls, the Board of Managers were reluctantly compelled to reduce the number to be admitted. As, however, ample room for additional building existed on the grounds belonging to the institution, the managers hoped that additional subscribers would be forthcoming to enable them to meet the requirements of the charity.

EPITOME OF NEWS.

DOMESTIC.

THE Queen, Princess Beatrice, and Prince Leopold attended divine service at Osborne on Sunday. The Rev. Canon Farrar preached.

It is announced on authority that the Queen has signified her intention of opening Parliament in person.

The Princess Louise (the Marchioness of Lorne) leaves London to-day for Liverpool, to embark on board the *Sarmatian* on her return to Canada.

It is stated to be the intention of Her Majesty to confer upon Sir F. Roberts the Cross of the Star of India in recognition of his services in the second phase of the Afghan campaign.

The Chancellor of the Exchequer has issued a circular to the supporters of the Government in the House of Commons, reminding them of the date fixed for the opening of Parliament, and adding that important business will be brought forward immediately.

The Government, it is now believed, will not propose any changes in the Education Code this year, and will postpone any attempt to reduce the rates till the General Election settles who is to be supreme in the New Parliament.

The *Newcastle Chronicle* professes to be enabled to announce that the Government have prepared a Bill for distributing the seats now vacant in the House of Commons by the disfranchisement of Bridgwater, Beverley, Sligo, and Cashel, and by the proposed disfranchisement of certain small boroughs still sending members to Parliament. The latter are, for the most part, to be thrown into the counties; but five new three-cornered constituencies are to be created—namely, Bristol, Bradford, Sheffield, Hull, and Newcastle. As not one of these towns is likely to return a Tory at the next election under existing circumstances, this scheme would give the Government five supporters.

A Bill will be brought before Parliament during the ensuing Session providing for the demolition of five of the churches in the City of Exeter, on the system already put in force in the City of London in the removal of churches.

Sir Charles Dilke has announced his intention, if no one else does so, of calling the attention of Parliament to the "reported action of our authorities at Cabul in hanging Afghan private soldiers for fighting against us under the orders of their regimental officers at the battle of Charasiab."

Before the Cabinet Council on Friday, the Viceroy of Ireland had an interview with the Premier. It is rumoured that it is the intention of the Government to make a grant from the Treasury for the relief of Irish distress.

The Duke of Richmond and Gordon, the Duke of Northumberland, and Earl Cairns have been on a short visit to the Marquis of Salisbury at Hatfield.

The Executive of the Home Rule Confederation, it is stated, has decided that Mr. Shaw's motion to inquire into the nature and extent and ground of the demand for Home Rule shall forthwith be submitted to all Liberal candidates.

The nuptials of the Bishop of Manchester with Agnes Ellen Frances, eldest daughter and heiress of the late John Shute Duncan, LL.D., were celebrated on Monday at St. Peter's, Onslow-gardens, by the Dean of Westminster. The marriage was conducted in a very quiet manner, neither choir nor organist being present. After the signing of the register, the Bishop and bride and the few intimate friends who had accompanied them on the occasion, proceeded to Mr. Cardwell's residence, 11, Cromwell-place, South Kensington, and after breakfast left for Devonshire.

There is great fear of a strike in the cotton trade of Blackburn and the neighbouring district. On Saturday next the Wages Committee of North-East Lancashire will decide whether the operatives at Burnley shall come out on strike or otherwise. The Wages Committee have published a statement in flat contradiction to that of the masters in Blackburn. The excitement intensifies.

Mr. Philip Edward Pusey, son of Dr. Pusey, died suddenly on Friday, at Christ Church, Oxford. Mr. Pusey was the author of several theological works of some importance. Dr. Pusey himself is seriously ill.

The death is announced in Aberdeenshire of a very staunch and prominent supporter of Liberalism—Mr. Alexander Stronach, of Drumallan. He was in his eighty-eighth year, and died of exhaustion. Mr. Stronach was all his life long an energetic supporter of Liberalism in the North of Scotland—not a prominent speaker, but a vigorous and long-headed worker in the cause. He was one of the original proprietors of a long well-known Liberal journal in the North of Scotland—the *Aberdeen Herald*, now merged in the *Aberdeen Free Press*.

The death is announced, at Cologne, of Miss Helen Jane Gladstone, youngest sister of the Right Hon. W. E. Gladstone, M.P., whose recent visit to Germany was occasioned by the serious illness which has terminated fatally. Miss Gladstone, who was a Roman Catholic, had resided for several years in Cologne. She was a lady of great benevolence, accomplishments, and mental activity.

The death is announced of Mr. Frederick Manning, brother of Cardinal Manning, in his 84th year. The deceased, who was a Protestant, had resided at Leamington for many years, and devoted a considerable portion of his means to the support of local charities and church building purposes.

The price of wheat is slightly on the decline. Last week the average price per imperial quarter was 45s. 11d., a lower figure than it has reached for some time. Barley was 37s. 2d., and oats 21s. 1d., per quarter.

The annual conference and public meeting in connection with The National Federation of Liberal Associations, will be held on February 3, at Darlington. It will be attended not only by a very large number of delegates from the affiliated societies throughout the kingdom, but by a number of leading Members of Parliament. The event will be quite a Liberal demonstration for the North of England. The opening address at the conference is to be given by Mr. Chamberlain, M.P., who will preside at the public meeting in the evening.

The collision on the Lancashire and Yorkshire Railway near Burscough Junction on Thursday evening turns out to have been much more disastrous than was at first reported. In addition to the engine driver, guard, and stoker of the Liverpool train, and the stoker of the express train, six passengers were killed, and the number of persons injured amounts to seven. Of these, it is feared, some may yet die. The collision is attributed to the omission of a pointsman to set the points for a train from Ormskirk to pass on to the other line. The train in rounding a loop was turned back again to the line it had traversed, and it met the express from Liverpool for Ormskirk, with the serious results already indicated. The inquest on the bodies of those killed was opened on Saturday afternoon, and after some formal evidence had been given was adjourned until Friday. The pointsman is in custody.

The death is announced of Mr. G. Wharton Simpson, F.S.A., editor and proprietor of the *Photographic News*, and the inventor of the Simpson collodio-chloride process. Mr. Simpson died somewhat suddenly, of apoplexy, at his residence at Catford-bridge.

The number of unemployed workmen in London is estimated at 50,000.

It is estimated that the trade in renovating postage stamps is carried on so largely that last year twice the number of stamps were used that were paid for. It is said to be chiefly with the view of stopping this practice that the new penny stamp has been issued.

According to a statement published by Messrs. Sutton and Sons, the Royal seedsmen of Reading, the total loss of the country in 1879 through the potato disease is estimated at no less than £20,000,000. The unfavourable harvest, also, is said to have been unequalled since 1816.

There are fifty farms to let in the county of Northumberland, representing 16,000 acres. A recent number of the *Estates Gazette* contains advertisements of 89 farms in other parts of the country, extending over 19,000 acres.

The Earl of Beaconsfield has allowed an abatement of 20 per cent. on the rents of his tenants in Buckinghamshire. This is the third successive half-year in which special indulgence has been shown by the noble Earl to his tenantry. A few days ago the rent audit of the Hawarden estate was held, when 15 per cent. from the half-year's rental was remitted by Mr. Gladstone.

The death is announced of Mr. Alexander Jenkinson, well known in Edinburgh for his zeal in prosecuting evangelistic work.

It is stated that the members of the United States Fenian Brotherhood who came over some time ago to Manchester for the pnrpose of promoting federation of the Fenians, have found that the Brotherhood of Manchester has all but disappeared.

Freethinkers in general, and Mr. Bradlaugh in particular, have to thank a Scotch Radical—the late Mr. William Thomson, of Montrose—for a nice little windfall. Under that gentleman's will £3,000 was bequeathed to Mr. Bradlaugh, to be applied at his absolute discretion to the propagation of anti-theological and advanced political views. The money has just been paid over, and Mr. Bradlaugh has exercised his "discretion." The National Secular Society, of which Mr. Bradlaugh is president, receives about £1,500, and amongst the other beneficiaries figures the fund for securing Mr. Bradlaugh's election for Northampton, which is awarded £100.

A most severe frost prevails in Warwickshire and other parts of the Midland Counties, and the weather is intensely cold. In some parts of the district skating is again being indulged in. The canals are covered with ice of considerable thickness, and although traffic is not yet impeded, it is feared that the passage of boats will be stopped if the frost continues.

It was stated at a meeting of the Liberal Association in Glasgow on Monday, that an engineering firm in Scotland had received from the Indian authorities an order for a line of railway intended for a mountainous country. Indeed, the chairman of the meeting said he had it on good authority that the line in question was to be laid down to Cabul.

The Tynemouth Aquarium and Winter Garden, which cost upwards of £90,000, was put up to auction last week. The property was knocked down for £27,150 to a solicitor acting for a new company about to be formed.

A plot of land reaching from Old Palace-yard to the Thames river-side, which has long been vacant, is now being laid out with walks and flower-beds, and will probably be opened to the public in May next. The ground will be known as the Victoria-gardens.

Very severe frost has again set in in London and over England generally. Seventeen degrees of frost were registered on Monday night in London and nineteen at Nottingham.

Dean Stanley entertained 230 members of the Working Men's Club and Institute Union at tea in the College Hall, Westminster, on Monday evening. After delivering an address on the history of the hall and the Jerusalem Chamber, the Dean received his company in the Deanery. Lord Hatherley and Mr. T. Hughes, Q.C., were present.

FOREIGN.

The Duc de Gramont, who was Foreign Minister at the outbreak of the war of 1870, died on Friday night at the age of 60. He had been ambassador at Cassel, Stuttgart, Rome, and Vienna, prior to attaining the post in which, though perhaps only a tool, he played so unenviable a part. He took refuge in England during the war, and of late years had devoted himself to financial undertakings. The Duke married in 1848 a Scotch lady, Miss Mackinnon, and leaves three sons and a daughter.

M. Jules Favre died on Monday night. His bold defence of Orsini in 1858 made him famous, and for years he was distinguished for the ability and courage of his speeches in favour of complete liberty of the Press. M. Favre, however, is perhaps best known for the part he played in the peace negotiations with Prince Bismarck after Sedan, and the fall of the Empire. He was selected as Foreign Minister in the Government of the National Defence, and went to Prussian headquarters to negotiate for an armistice. But Bismarck's demands seemed extravagant to the French statesman (he demanded the surrender of Strasburg, Toul, and Verdun), and the negotiation failed. M. Favre resigned office at the conclusion of peace, and since then he has lived in comfortable retirement. He was elected a member of the French Academy in May, 1867.

A meeting of the members of the Left in the French Chamber was held on Monday, and a proposal was made to form a single group which should constitute itself the Government majority. The proposal is to be again discussed on Friday.

The French Chamber of Deputies has just carried, by a majority of 342 to 111, a Bill to abolish the office of Army Chaplain. The new War Minister, General Farre, made his maiden speech on the occasion, and it was certainly brief and to the point. Speaking from a purely military point of view, it was his opinion that the presence of chaplains in the Army was disastrous. All the influence exercised by the chaplains, he added, is to the prejudice of the colonels and captains, upon whom weighs the responsibility of leading their men in moments of trial.

It is said in Rome that a Concordat is likely soon to be concluded between Germany and the Vatican. The agreement, it is added, will probably include the suppression of some of the enactments of the Falk Laws.

The banker of the Vatican, who managed all the Pope's financial business in Rome, has, says the *Echo*, taken to flight, and has left behind debts amounting to more than 700,000 lire. Several high ecclesiastical officials, who had entrusted all their fortune to him, are suddenly plunged into the greatest distress. One of the last Cardinals created by Pius IX. is said to have been hit so hard by the defaulter that he has not a centime left.

The Pope is indisposed, and is confined to his bed. His Holiness is suffering from a severe cold and from nervous irritability.

The Berlin correspondent of the *Standard* states "on the highest authority" that news has been received from Persia announcing a second Russian reverse at the hands of the Turkomans. The Russians have been compelled to evacuate their position at Tchikislar and to take refuge in their ships. It is most probable (the correspondent continues) that they were also obliged to abandon the vast stores which had been collected at that place in preparation for a fresh campaign in the spring against the Akhal and Teke-Turkomans.

According to the *Russian Courier*, all the Ministers, excepting those of War, Marine, and Foreign Affairs, have been subordinated to M. Valouieff, who will present the reports of the departments to the Emperor.

The Empress of Russia is to be removed from Cannes to St. Petersburg. Preparations are being made at the Winter Palace for her Majesty's arrival.

The Russian papers repeat the denial of the alleged concentration of Russian troops in Poland. Nobody who seems to have any real knowledge of the matter believes in the alleged concentration. It is suggested that the reports circulated have been got up for Stock Exchange purposes. No rifles have been ordered from abroad by the Russian Government, nor has there been any exceptional issue of rifles to the troops.

A note has been addressed to Sir Henry Layard by the Porte, which says that the proceedings of Dr. Koeller justified the seizure of his papers, and that they were only returned to him out of regard to this country. It further states that Ahmed Tewfik deserved the punishment awarded to him, and that he was liberated only by the clemency of the Sultan.

The Egyptian Minister for Foreign Affairs has sent a circular note to the Foreign Consuls-general, asking the sanction of the Powers to the proposal of the Egyptian Government to make the payment of pensions and the arrears of the tribute to the Porte a first claim upon the balance of the Domain Loan. The arrears of the tribute amount to £134,000.

Forty vexatious taxes have been abolished in Egypt, and an additional house duty of two per cent. has been imposed.

It is reported that Cetewayo applied to Sir B. Frere for permission to visit England, and that the High Commissioner has referred the request to the Home Government.

The Republicans in Maine are now masters of the situation. The Republican Legislature met on Saturday, and, the opinion of the Supreme Court pronouncing the Fusionist Legislature to be illegal having been read, elected Mr. Daniel F. Davis, the Republican candidate at the recent election, Governor of the State. Three Fusionists acted with them. General Chamberlain immediately recognised Mr. Davis as Governor, and gave him possession. Senator Blaine attended the Legislature, supervising the proceedings. Subsequently he made a brief speech, advising the Republicans to exercise moderation in their triumph.

The astronomers who watched the recent eclipse of the sun from the summit of the Santa Lucia mountain, in California, report that the intermercurial planet was observed on the occasion, but there was no appearance of the phenomenon known as Bailey's Beads.

The Mormons are said to be contemplating a general migration from Utah to Mexico. The *Pall Mall Gazette* says:—A conviction has for some time past been growing among them that "they must go somewhere," and recent events show that they are preparing for a move. One indication of their intention is the late departure from Salt Lake City of "Elder Thatcher" for the city of Mexico. Elder Thatcher is the youngest of the twelve apostles, and is represented as being by far the most able of the number. During the past five years Mormon missionaries have been visiting the northern States of Mexico, and some colonies have been established within short distances of the border in Arizona. Large tracts of land have been offered to the Church at nominal prices by the Mexicans. Three years ago an agent of some of the largest landowners in Sonora came to Salt Lake City and tried to sell to Brigham Young a considerable portion of that State; but the Prophet had no faith in the Mexican Government, and declined to accede to their proposal. Since then there has been a correspondence on the subject between the Mexican authorities and the Mormon leaders, which has resulted in Elder Thatcher's mission to Mexico. The object of this journey is stated on good authority to be the negotiation with the Mexican authorities of an arrangement for the settling of the Mormons in that Republic.

Temple Bar is to be re-erected in Victoria-park, London.

Dr. John Hill Burton's long-expected book on Queen Anne's reign is positively promised for the middle of the month.

The accounts of the Merchant Taylors' Company, when recently submitted to audit, were found to contain an item of ten guineas for a filter. It was explained that this was rendered necessary by the number of guests at banquets who now drank nothing but water.

The American papers state that Judge Eldridge, of Memphis, recently fined himself ten dollars for being late at court. Two lawyers made able arguments for the remission of the penalty, but his honour remained firm.

The telephone exchange system is making rapid progress in the United States, and the officials are busy devising the means for accommodating all the applicants. The principal centres of business and trade have all adopted the new mode of telegraphing, so far as they are locally concerned, and an attempt is about to be made to connect New York with Philadelphia. If that is successful we may fairly expect that our Post Office officials will wake up and discover the merits of the invention.

In the Exchequer Division of the High Court of Justice on Tuesday, an application was made by the Attorney General, on the part of the Post Office, for an *interim* injunction to restrain the two competing telephone companies—the Telephone Company and the Edison Telephone Company—from discharging the functions for which they were called into existence. After some discussion, it was arranged that the injunction should not be taken, but that the defendant companies were to keep certain accounts until the hearing and final decision of the case.

According to the New York correspondent of the *Daily News*, Mr. Edison has met with a new difficulty in his electric lamps. He finds that the carbon horse-shoes, made, it will be remembered, of Bristol board, are apt to break, and he has stopped the manufacture of lamps until he discovers the cause.

The Philadelphia correspondent of the *Times* says that the Edison electric lights in Menlo Park are still burning to the extent of about eighty lamps, and Mr. Edison's friends state that he is able to overcome the difficulty which has arisen in connection with some of the details of his new lamp.

Mr. J. A. Froude is reported in the *Times* to have said that "we had just been killing 20,000 people in South Africa, people who had done us no harm."

DEATH OF THE LORD MAYOR OF YORK.

IT is with regret that we have to announce the death, which took place at the Mansion House, York, at 6.50 on Saturday morning, of the Right Hon. the Lord Mayor of York (Alderman Thomas Samuel Watkinson). Alderman Watkinson, who was 66 years of age, was engaged extensively in the iron and timber trades, and also carried on a large farm, which forms a portion of a very extensive estate he purchased some years ago at Grimston. He had a wonderful capacity for business, and when the York Merchant Adventurers' Company, about a year ago, determined, with a view to increasing their usefulness, to take within their body a few of the more influential merchants of the city, Mr. Watkinson was the first person selected to join them. He was first elected as a member of the City Council, as a representative of Walmgate Ward, on the 9th November, 1850, and held that office until November, 1856. He was, however, re-elected in the same ward in November, 1859, and was promoted to the position of alderman on the 10th June, 1861, in the room of the late Mr. Jos. Clarke, who had resigned his office on the 11th of the previous February. He occupied an Aldermanic chair from that time until November, 1865, and then retired, but only some years later to resume his connection with the Council. On the 9th November, 1876, he was again sent by Walmgate Ward to serve them as Councillor, and on the 28th of May following was once more promoted to the Aldermanic bench, this time in the room of the late Alderman J. Colburn, deceased. This position his lordship held up to the time of his death, along with his office of Lord Mayor, which was unanimously bestowed upon him in November last. That the citizens of Walmgate Ward—the one in which he carried on his very extensive business—were satisfied with the interest which he took in their welfare, and the valuable services he had rendered to them as a Councillor and an Alderman, it may be added that, a freeman of the ward of 41 years standing, he had for 23 years of that time served his fellow-freemen in the capacity of warden, and presided at their annual meeting for the election of warden and pasture masters so recently as a little over a fortnight ago. He likewise held other public offices, amongst which was that of Vice-Chairman of the Board of Guardians of the York Union, Vice-Chairman of the York Rural Sanitary Board, Chairman of the Bulmer Highway Board, and a number of other positions besides, of which his office of Lord Mayor placed him in *ex-officio* position. In politics he was a staunch Liberal, and was chairman of the Liberal Council of the city. In religion he was an Independent, and when the late Rev. James Parsons was the pastor of Salem Chapel, he was a regular attendant at that place of worship. To both religious and benevolent objects, almost generally, he was a good friend.

His lordship, so recently as Wednesday, Jan. 7, presided at the monthly meeting of the City Council, at which time, however, he was suffering from indisposition. This crept upon him so rapidly, in the way of an aggravation of a long-standing diabetes, and the formation of a carbuncle at the back of the neck, during the rest of the week, as to call for the most vigilant surgical attention; and on Monday his condition was such that he was reluctantly compelled to put off the two official banquets which had been fixed for Wednesday last and the Wednesday in the present week. His lordship had commenced his civic duties with an ability, liberality, and spirit which augured well for keeping up the dignity of his position, and there is not a person in the city but will extremely regret the severance of his life and continued usefulness.—*Leeds Mercury*.

THE HOME FOR LITTLE BOYS.—On Wednesday evening of last week a number of friends, connected with education in London, had an opportunity of inspecting in miniature the Home for Little Boys without proceeding to Farningham. The gathering took place at the Holborn Town Hall, its promoters being desirous of creating an interest in the objects for which the Home has been founded. The hall was fitted up for the display of the boys' work, the lads themselves carrying on their various industrial employments in the presence of the numerous visitors, who seemed much interested in the novel exhibition. The temporary shops included the printing-office, the shoemakers, the tailors, the carpenters, upholsterers, the needle-workers, the builders, and the bakery. There were also specimens of the produce of the farm and the kitchen-garden of the Home. A meeting was subsequently held under the presidency of Mr. George Hanbury, and a series of dissolving views, illustrative of the Home, were shown, the accompanying description being given by Mr. A. O. Charles, the secretary.

News of the Churches.

CONGREGATIONAL.

— A new heating apparatus has been fixed in the chapel at Linton (Rev. J. W. Green, pastor).

— A church was opened for public worship at Port Cygnet, on the Huon River, on the 9th of November.

— The Rev. George Bailey has, on account of Mrs. Bailey's health, resigned the pastorate of the church at Seaham Harbour.

— The Rev. G. Clarke was publicly recognised on the 16th inst., as pastor of Davey-street Church, Hobart Town, Tasmania.

— The Rev. J. Brownhill, of Ebenezer Chapel, Tipton, has been presented with a certificate of life membership in the Pastors' Retiring Fund.

— The Merchants' Lecture will be preached at Weigh House Chapel, on Tuesday next, by the Rev. J. Baldwin Brown; subject "Melchisedec."

— A Bible-class, to which upwards of 40 members have already given in their names, has been commenced at Swinton Chapel by Mr. George Borrow, of Rotherham College.

— The Rev. F. H. and Mrs. Dash, on their return from their wedding tour, were presented by the church and congregation at Bungay with a massive oak library table and chair.

— Special services have been conducted in Paradise-row Chapel, Waltham Abbey, by the Revs. F. Smith (of Hornsey-rise) and T. G. Edgley (of Bow), with a cheering measure of success.

— Sunrise prayer meetings, observed for nearly a century, were held on New Year's morning at the First Church, Pittsfield, and at the First Church, Amherst Massachusetts, United States.

— The Rev. C. E. Richards, who has accepted the pastorate of Providence Chapel, Uxbridge, in succession to the Rev. E. Jukes, was welcomed to his new charge at a numerously-attended social meeting on the 14th inst.

— Mr. E. Notley Bartram, on resigning the office of superintendent of the Sunday-school connected with Cowley-road Church, Oxford, which he has held for ten years, was presented by the teachers with an illuminated address.

— The Rev. W. Law, having completed twenty-five years of his pastorate over St. John's-square Church, Launceston, Tasmania, was presented on October 24th with an illuminated address and a purse containing 100 sovereigns.

— In a recent historical sketch of the church at Westfield, Massachusetts, which ranks 48th in age in New England, it is mentioned that the first six pastors spent their whole ministerial lives there, and aggregated 198 years of service.

— Presentations were made on the 8th inst., by the members of the church at Brightlingsea to the pastor and Sunday-school superintendent, the Rev. J. Black burn receiving a purse of guineas, and Mr. W. F. Pattison a family Bible and Scripture chart.

— The Rev. R. P. Hubbard, pastor of the New England Church, Williamsburg, New York, has formed a class for the instruction of Chinese residents in Brooklyn. It is said that they show a great eagerness to learn and an astonishing degree of acuteness.

— The Rev. W. J. Hall, F.L.S., late of Greenheys, Manchester, received a cordial welcome to his new sphere of labour at Victoria Church, Swindon, on the 14th inst. T. Strange, Esq., occupied the chair. The Rev. J. Chew, and others, delivered fraternal addresses.

— The reports read at the eleventh anniversary services of the Stratford Church Sunday-schools showed that there are 935 scholars on the roll, with an average attendance of 614; 67 teachers, average attendance, 56. The sum of £334 5s. 3d. had been raised from all sources during the year.

— The Rev. W. M. Tetley having retired from the pastorate of Salem Chapel, East Budleigh, after 38 years labour there, was presented on the 15th inst., at a public meeting, with a purse of gold. At the same meeting a public recognition was given to his successor in the pastorate, the Rev. Joseph Butler.

— Towards the fund for erecting a manse in connection with the church at Sherborne (Rev. J. Ogle, pastor) the sum of £41 was raised by a Christmas-tree, Jan. 14 and 15, making the cash in hand, exclusive of promises, £485. The building, the estimated cost of which is £800, is to be commenced early in the spring.

— The Rev. E. Reeves Palmer, M.A. (Lond.), late of Cheshunt College and Theddingworth, has resigned the pastorate of Union Church, Shanghai, China, and is expected to arrive in England in March. We are requested to state that communications may be addressed to him at his father's residence, The Priory, Lower Clapton, E.

— The foundation-stone of a new church at Mosman's Bay, an improving suburb of Sydney, New South Wales, was laid on October 18th. This new work is a result of the enterprise of the Rev. J. F. Cullen, who has already been instrumental in establishing churches in two other suburbs of Sydney—Langueville and Greenwich.

— Mr. Alexander King, Spring-hill College, who is about to proceed to Tientsin, North China, in connection with the London Missionary Society, was ordained to the work of the Christian ministry on the 14th inst., at Carrs-lane Chapel, Birmingham. Dr. D. W. Simon; Mr. R. W. Dale, M.A.; Rev. Arnold Foster, B.A, of Hankow; and Rev. W. F. Callaway took part in the service.

— The Rev. F. H. Williams has resigned the pastorate of the Plumstead Church; his farewell sermon was preached on December 28. The church has been placed under the care of the Kent County Association (the deacons becoming a committee of management) for a period of six months, when it is hoped that the cause will be so far recruited that it can be reconstituted into a Congregational Church.

— The Rev. James Gregory, of Leeds, the elected pastor of Augustine Church, Edinburgh, inaugurated his ministry on Sunday morning, when he preached from Luke xxii. 27: "I am among you as he that serveth." In the afternoon, Dr. Lindsay Alexander, the late pastor of the congregation, occupied the pulpit, and made suitable reference to the occasion; and in the evening Mr. Gregory again conducted the service.

— At a special church meeting held on Wednesday evening, the 14th inst., and at a meeting of the seat-holders held the subsequent evening, Mr. John Turner Stannard was, by very large majorities, invited to become the pastor of Ramsden-street Chapel, Huddersfield. The "call" was forwarded to Mr. Stannard by the deacons on Friday the 16th inst., and on Sunday the 18th inst. he read from the pulpit his acceptance of the office.

— The Rev. John W. Marshall, late of Alford, was publicly recognised on the 15th inst. as pastor of the church at Petworth. The Rev. H. Rogers, who was minister of the church for 25 years, presided, and feelingly alluded to the loss the congregation had sustained in the resignation of the Rev. J. Remington Wilson. Fraternal addresses were delivered by the Revs. S. Evershed and W. Knight, and a very cordial welcome was given to the new pastor.

— The Rev. George Pratt, seconding a resolution adopted by the Congregational Union of New South Wales, expressive of regret at the death of the Foreign Secretary of the London Missionary Society, said, "Dr. Mullens had been known in the islands as the London Missionary Society. His letters to the missionaries were all that was kind. He had been the means of raising the position of the missionaries. For many years they had not enough to live upon, but ever since Dr. Mullens had taken the matter in hand, their position had been very much improved."

— The practice of making bequests to Congregational churches seems increasingly in favour in the United States. Several of the Vermont churches have recently received such bequests, as follows: Royalton, £1,000, of which £400 came from its late pastor, Rev. C. B. Drake, D.D; Northfield, £600; Hardwick and Corinth, £400 each; Greensborough, Craftsbury, and Glover, £200 each. The church at East Jaffrey, New Hampshire, has received £800, left by Miss Rebecca Bacon, whose will has been in litigation for four years, contested by distant relatives.

— At the annual meeting of the teachers of California Sunday-school, Ipswich (a branch of St. Nicholas-street), on the 12th inst., the Rev. Wickham Toxer read a letter from the superintendent (Mr. George Stratford), intimating that in consequence of the state of his health he was compelled to resign. Mr. Stratford's connection with the school has been a long and harmonious one, extending over a period of 25 years, during which time the chapel has been doubled in size, and more recently lighted with gas. Good congregations have been maintained, and the size and efficiency of the school increased.

— Among the institutions by which the church and congregation of Westminster Chapel (Rev. H. Simon, pastor) are endeavouring to exert a beneficial influence upon the residents in the neighbourhood is "An Evening for the People," in the Lecture-hall adjoining the chapel, and which is attended on an average by about 300 persons. The programme includes singing and recitations, and a correspondent who was present at the last meeting says that from the applause which greeted the vote of thanks, the efforts of those who thus lend their services are heartily appreciated by the attendants at these meetings.

— The quarterly tea meeting and conference of the members of the Young Women's Institute in connection with Craven-hill Church, Bayswater, were held on Tuesday, January 14, when addresses were delivered by the Rev. A. McMillan, Mrs. Morant, who has held the position of president for 18 years, and Mr. Morant. This class of young women, we learn, continues in a flourishing condition; 108 names are on the roll, 50 and upwards being the average attendance each Sunday. The beneficial influence of the teaching and good example of the Lady President, is shown by the fact that many members of the class have become members of the church, and also by the cordial Christian spirit manifested towards each other, and the earnestness with which they enter upon any work of benevolence or usefulness.

— On Wednesday evening, January 14, the annual meeting of Victoria-street Church, Derby, was held. After tea a meeting was held in the large lecture-hall of the church, which was inconveniently crowded. The pastor of the church, Rev. W. Crosbie, presided, and addresses were delivered by the Rev. James Thomas (of the British and Foreign Bible Society), Mr. George Bottomley (Chairman of the Derbyshire Congregational Union), Mr. J. Stevens Cudlip (of London and Derby), Mr. John Harkness, Mr. Alfred Butterworth, and other leading members of the church. The report read by the secretary, showed that the church numbers 965 members, between 60 and 70 having been added during the year. In the schools there are over 1,200 scholars, taught by 100 teachers. A mission band, consisting of 36 young men, conducts mission services in neglected districts. A preaching society, numbering 18 preachers, maintains Sabbath services in seven villages. Three of the members of the church are studying for the ministry, two at Cambridge, and one at Rotherham. The meeting was of special interest spiritually, and one of the largest held in connection with the church.

— The ninth annual gathering of the members and friends attending the Grove Church, Ilkley, was held on the 15th inst., Rev. S. D. Hillman, pastor, presiding. The financial statistics showed that the total amount collected from all sources during the year had been £1,124 15s. 5½d.; of this sum £112 was on behalf of the London Missionary Society; Yorkshire Home Missions £65; Congregational colleges £14; Ilkley Hospital £25; Bradford Joint Hospital Fund £6. The balance-sheet of incidental church expenses showed the disbursements to have been £604 19s. 6d.; while the collections and contributions under that head amounted to £589 1s. 4½d.; leaving a balance due to the treasurer of £15 18s., which Mr. Hartley said was a matter for congratulation, seeing what an exceptional year the past had been. The church renovation and school extension project was shown to be progressing favourably—between £1,200 and £1,300 having been promised towards the £1,500, which sum is put down to be reached before building operations are commenced, and as the matter is being taken up energetically, it is thought that the required sum will soon be realised. The result of the late Christmas tree was shown to be £136 2s. 2½d.

— The twenty-third annual sale of useful work in connection with Marshall-street church, Leeds, was opened on the 14th inst., by E. Baines, Esq., J.P., who, many years ago, was one of the original promoters and canvassers for the building fund of this church. Mr. Baines described the "persevering energy of the ladies" as resulting in "a most remarkably unique branch of Christian service," and said that, people who united so in self-help, and maintained Christian work in their populous districts, deserved to receive neighbour-help. Mr. Currie, the pastor, said that notwithstanding the long-continued bad times, which had sadly cut up the working classes, and the still more trying times of the past prosperity, which had resulted in an exodus of well-to-do residents to the suburban districts, they had paid their way—thanks to their hard-working lady friends—with the strictest punctuality, and were not at all disposed to lose heart. He believed that the leaf-stripping process through which they had passed would find them, when times mended, stronger and better equipped for earnest Christian service. The sale continued open for three days, and realised the satisfactory sum of about £165 nett gain, which approaches the average of the past seven years, and is sufficient for the working purposes of the congregation.

— For several months serious differences have existed between the friends meeting at Edith-grove Church, West Brompton. It was hoped that an amicable settlement might have been come to under the arbitration of the committee of the Auxiliary Congregational Union, but this desirable plan fell through. Eight of the nine deacons resigned, and Mr. J. Richardson, who had held the position of secretary for nearly 12 years, was voted out. In order to keep the seceding members and friends together, services have been held regularly twice every Sunday in Gunter-hall (a property belonging to the church, and used as a Sunday-school for many years past), and have been well attended. Arrangements have now been made to pay a yearly rental to the Edith-grove Committee for the use of the hall, and a meeting was held on Thursday last, at which a church of 107 members was constituted. The ex-deacons were then unanimously elected as deacons of this new church, which is to be called "The church assembling in Gunter-grove Congregational Chapel," and Mr. Richardson was elected as secretary and treasurer. Formerly there were two Sunday-schools connected with Edith-grove Church, but now Gunter-hall school which numbers over 400 children, will belong to the seceders and Edith-grove school to that church.

— Presentations were made on the 7th inst. to the Rev. Thomas Gasquoine on the occasion of his leaving the church at Oswestry, where he has laboured 15 years, to undertake less onerous duties at Llandudno, the state of his health necessitating a change. Mr. D. C. Davies, in making the presentation of a secretaire and books on behalf of the church and congregation, said that during Mr. Gasquoine's ministry a new church had been built, the old chapel had been adapted to the wants of a Sunday-school, and peace, harmony, and goodwill had prevailed among pastor and people. Mr. Gasquoine had always in matters ecclesiastical, political, and religious, been on the side of right and of freedom; and he trusted that in the not distant future Mr. Gasquoine would be enabled with renewed health still to do a good work. Mr. Conacher, in presenting the chair and rest on behalf of the Sunday-school, alluded to the establishment of children's services twelve years ago, and of the examinations, training-classes, readings, lectures, and other institutions, which had proved of great benefit to the school. Mr. Whitridge presented a silver tea service to Mrs. Gasquoine, and spoke of the love and esteem in which she was held by the congregation. Mr. Gasquoine, in returning thanks, expressed his belief that there was a great future for the church, which presented for many reasons one of the best types of a Congregational church, and he prayed that, as in the past, they would endeavour always to let truth be pre-eminent, and try to increase in the knowledge and fear of God. The Rev. E. D. Wilks bore testimony to the high esteem in which Mr. Gasquoine was held throughout the district. Mr. Thomas Minshall, who presided over the meeting, mentioned incidentally, with reference to the forthcoming centenary of Sunday-schools, that their Sunday-school had been commenced by the daughters of the Rev. Dr. Williams, one of their former ministers, in 1780, the same year during which Robert Raikes opened his Sunday-school at Gloucester, and without reference to him. They might claim, therefore, equal honours with Robert Raikes. It is stated that during Mr. Gasquoine's ministry the congregation have raised nearly £13,000 for various religious and benevolent objects.

BAPTIST.

— A sale of work was last week held at Belper on behalf of the Chapel building fund.

— The church at Yorkley, under the charge of the Rev. Geo. Lusty, are raising a special fund to erect a wall around the chapel-yard.

— Towards the erection of a new chapel at Steam Mills, the sum of £40 was realised by a bazaar held at Cinderford on Wednesday and Thursday last week.

— The Rev. W. Usher has resigned the pastorate of the church at Dacre-park, Lee, and accepted a call to the pastorate of the church at Victoria-street, Belfast.

— Three scholars of the Sunday-school were, on Wednesday last week, baptized by the Rev. F. Johnson, who has recently accepted the pastorate of the church at St. Helier, Jersey.

— The Young Women's Bible-class held their first annual meeting at Horley, Surrey, on Tuesday last. After tea, Mrs. Marshall (the pastor's wife) was presented with a handsome cruet-stand, as a mark of love and esteem.

— On Tuesday, last week, the annual meeting of the church at Hemel Hempstead was held, when the pastor reported the addition of twenty to the membership during the year, and the raising of a total of £421 for various purposes.

— The Rev. W. Osborne has resigned the charge of the church at Thrissell-street, Bristol, and has, at the request of Mr. Spurgeon, consented to remove to Carlisle with the object of forming a Baptist interest in that town, which at present lacks any such representative of the deno mination.

— As successor to the Rev. J. W. Todd, D.D., who has just relinquished the pastorate of the church at Forest-hill, after having its charge for a quarter of a century, the Rev. W. C. H. Anson, of North Shields, has accepted a cordial invitation, and will commence his ministry early in Febr[illegible].

— The evangelistic services conducted at the Metropolitan Tabernacle by Messrs. Smith, Fullerton, and Chamberlain, have been largely attended during the past week. Meetings for various classes of persons

are continued; the entire building being on Tuesday evening reserved for working men.

— A well-attended meeting, for the purpose of inaugurating a Finsbury-park Chapel Building Fund, was held last week, in the temporary chapel in the Fonthill-road. Sir Andrew Lusk, Bart., M.P., presided. Subscriptions to the amount of £70 were announced, Sir A. Lusk contributing £10.

— On Wednesday, January 14, the Rev. W. E. Winks delivered a lecture in Bethany Chapel, Cardiff, in behalf of the funds of the new school premises. The subject of the lecture was, "Celebrated Cobblers." Daniel Lewis, Esq., ex-Mayor, presided. A good sum was realised in aid of the school funds.

— The Rev. W. Norris has resigned the pastorate of the church at Bedminster, Bristol, after a ministry of ten years, and accepted a call to the charge of the English Church at Circular-road, Calcutta. Farewell services will be held on Monday next, as Mr. Norris is sailing for India almost immediately.

— A special gathering was last week held at Longhope, Gloucestershire, to take leave of the Rev. T. Nicholson on the conclusion of his temporary engagement, and to welcome the Rev. C. L. Gordon, formerly of Nailsworth, to the pastorate. Addresses were delivered by several neighbouring ministers and friends.

— Further communications are just to hand from the agents of the Congo Inland Mission, now in Africa, indicating very encouraging progress. A new outpost, called Berger Station, has been established, and the preachers have been warmly welcomed by the natives. The advance has been somewhat delayed for want of men and means.

— The boys of the Stockwell Orphanage have, during the last week, been giving services of song at Stroud—under the presidency of Mr. A. B. Winterbotham—and at Cleltenham to large and appreciative audiences. At the latter place no less than £40 was realised on behalf of the institution, local friends having undertaken the entire incidental expenses.

— At the annual meeting of the Church at Enfield, under the pastorate of the Rev. G. W. White, a suggestion was made in favour of a special effort to liquidate the chapel building debt, amounting to £153, and contributions were immediately forthcoming. The chapel was opened in 1875, and cost upwards of £2,500 to erect; and £300 was last year raised towards the reduction of the amount.

— We regret to record the death f the Rev. J. Greenwood, of Barlestone, Leicester. He belonged to the "General" section of the denomination, and was educated at Chilwell College, which he left to enter the ministry in 1872, and in 1874 became pastor of the Church at Barton Fabis, being joined, in 1876, by the Rev. G. Needham as co-pastor. Mr. Greenwood died somewhat suddenly of hemorrhage of the lungs, at the age of 31.

— The friends connected with the Tabernacle, Enfield Town, under the pastorate of the Rev. G. W. White, last week paid off the remainder of the debt on the chapel, and did so in a manner as sudden as it was unexpected. At the annual social gathering of the friends and members, a gentleman present rose and proposed that the balance, amounting to £152, should then and there be cleared off, and, to the surprise of all, £156, or £4 beyond the amount needed, was at once subscribed. A thanksgiving service is to be held.

— A bazaar was opened last week in the schoolrooms of Mare-street Chapel by Lord Claud Hamilton, under the auspices of the Hackney Band of Hope Union. The decorations were profuse, there being displayed amongst the rest the elegant banners of the Union, the St. Paul's and Bedford Institute Bands of Hope, the Blue Ribbon Army, and the Dove-row Total Abstinence Society. Around the room were fitted up a baker's dozen of stalls, all well laden with both fancy and serviceable articles, many of them exceedingly costly, and evincing an immense amount of industry on the part of the seventy Bands of Hope which, with a membership of 8,000 youthful abstainers, are in affiliation with the Union.

— Anniversary services in connection with the church at Eccles, Manchester, were held on January 18. Sermons, in the morning by the pastor, G. E. Ireland; in the evening by Rev. G. H. Brown, of Eccles Congregational Church. On the following day the minister's recognition meeting was held. After tea, in the absence, through illness, of the Mayor of Darwen, J. P. Griffiths, Esq., of Eccles, presided. Statements having been made by the secretary (Mr. Skemp) and the pastor, addresses were given by Revs. G. H. Brown, J. Kerr Craig (Presbyterian), H. Wright, F. Trotman, W. S. Llewellyn, and Mr. Nickson, of Grosvenor-street Church. The series of services proved most encouraging.

— A valedictory tea-meeting took place at Boscombe on Wednesday evening, the Rev. H. C. Leonard, who has had the charge of the Baptist church at Bournemouth and Boscombe since its commencement rather more than five years ago, being about to leave, the state of his wife's health rendering necessary, for some time at least, a sojourn in the south of France. Tea was provided in the Assembly Rooms, at which rather more than 100 persons attended. The meeting which followed was held in the chapel, the Rev. G. P. Gould presided, and was supported by the Revs. W. Jackson, J. L. Rome. J. Ingram, W. Jackson (Primitive Methodist), E. Pickford, T. Evans, T. Thompson, R. Colman, G. Burgess, and others. In the course of the evening Mr. Leonard was presented with a clock and a pair of chimney ornaments. Bibles were also presented to Mr. Leonard's daughters and son.

PRESBYTERIAN.

— It is satisfactory to find that the English Church has successfully tided over the period of commercial depression. Financially speaking, the Church is in a thoroughly healthy condition. As we recently mentioned, the various funds closed in December instead of just before the Synod, as hitherto. The returns for 1879 will therefore merely extend over nine and a half months instead of twelve. We are in a position to state that the only scheme which has indirectly suffered by the change is the Jewish Mission, the time for the annual collection not yet having come round. The contributions to the Foreign Mission Fund and the Juvenile Fund are less, but the deficiency is more than made up by increased contributions from other sources. In the case of the College, while the entire revenue is rather less, owing to a portion of the income being derived from investments, the contributions from congregations exhibit a larger total than usual. In the previous year the income of the Synodical schemes amounted to close upon £30,000, and the total for the year that has just closed will turn out to be very little behind those figures, although, as we have already stated, it has been gathered in nine and a half months, instead of twelve. This, of course, does not include the congregational incomes, which when they become known, in a few weeks' time, will probably bring the entire revenue of the Church up to something like £200,000, the previous year's total being £190,554.

— Rev. W. A. P. Johnman, M.A., of Darlington, has received a unanimous call from Hawick Free Church.

— Under the auspices of the London Presbytery's Committee on Sabbath-schools, a conference on the best methods of training teachers was held at the College, Queen-square House, on Tuesday evening.

— The Young Men's Societies in connection with the various Presbyterian churches in London and neighbourhood are associated in a Union, which held its annual meeting in the Lecture-hall of Regent-square Church on Monday evening. The chair was occupied by Mr. John Bell. In addition to the transaction of business, appropriate addresses were delivered by the Rev. Henry Miller, of Hammersmith, Rev. Thomas Anderson, of Kingston-upon-Thames, and Mr. Lamont, of the Islington Association.

— On Monday évening a *conversazione* and conference of Presbyterian office-bearers, and others, was held in the Adelphi Hotel, Liverpool, in connection with the subject of systematic Christian giving. There was a large attendance, in fact, several hundreds, many ladies being among the number. After tea, Mr. Councillor Samuel Smith, well-known for his philanthropy to every good cause in Liverpool, presided, and addresses on "Christian Storing" were delivered by him and the Rev. William McCaw, of Manchester, clerk of the Synod of the Presbyterian Church of England. An interesting discussion followed, the *conversazione* being pronounced so great a success that it is to be repeated in Birkenhead and Manchester. One of the Manchester elders, Mr. W. Edgar, a nephew of the Rev. Dr. Edgar, of Belfast, also delivered an admirable address on the occasion.

— The annual meeting of the Brunswick-street Church, Manchester, was held on Friday, the pastor, the Rev. W. Rigby Murray, in the chair. After tea, the various reports were read and adopted, from which it appeared that of the sum-total raised for all purposes—£1,340—there had been contributed £435 for strictly missionary and benevolent objects, or £180 in excess of last year. This was deemed very satisfactory, considering the long-continued depression of business, coupled with the losses which the congregation, like most others in the district, has sustained owing to the removal of friends to the suburbs and other places. Addresses were delivered by the Rev. J. T. McGaw, of Sale, who congratulated the congregation on the healthy character of all their institutions; and also by Messrs. Fraser, Hall, Coutts, Boughey, and Livingstone, who spoke at length on the work carried on in the Sunday-schools and the mission-hall, prominence being given to the Gospel services conducted by the elders and others every Sunday evening, and which are attended in increasing numbers by the class of persons for whom they are intended. The meeting throughout was of a most cheering and encouraging character, and an impulse, it was felt, was given to every scheme of usefulness in existence in the congregation.

— Our obituary to-day records the death of Mr. Robert Lockhart, late of Liverpool; and of the wife of the Rev. Dr. Simpson, of Derby.

— A new evangelistic mission has been started under the supervision of the Rev. Dr. MacEwan, at Verulam Church, Kennington-road, and has been prosecuted for about a month with much vigour. The church is one in which Church of England services had been conducted for many years. Having been offered to Dr. MacEwan by the present leaseholder, he was enabled, through the liberality of one or two of the members of his congregation, to take it with a view to evangelistic effort in the thickly-populated neighbourhood. The church has been cleaned and painted, preachers are supplied, an organist and choir have been provided; and the whole work is being carried on in a way that gives promise of a success, which it well deserves. This is now the third mission of the kind which has been started, and carried on under the care of the minister of Clapham-road Church.

— The Regent-square congregation held their annual meeting on Thursday, when the minister, the Rev. Dr. J. Oswald Dykes, presided over a large gathering. Rev. Dr. Deems, of New York, opened the proceedings with prayer. After a short address from Dr. Dykes, the reports of the session and deacon's court were presented by the Rev. J. A. Swanston and Mr. J. N. Boyd respectively. From these it appears that the changes in the membership during the past year had been much above the average. More than 100 names had been added to the communion-roll, but through removals and deaths the net increase was only 16, leaving the membership at 680. The total income of the congregation for the year was £4,057, and the expenditure £4,035. The sum of £1,293 was contributed to the Synod's schemes; £564 to the Sustentation Fund; and upwards of £500 to foreign missions. The numerous agencies in connection with the congregation, including the thriving Young Men's and Young Women's Associations, the large Sunday-schools at Regent-square and Somer's-town, children's services, educational classes, mothers' meetings, the infant day nursery, and the Regent-square Mission, were all reported upon. The varied departments of Christian effort in connection with the last-named agency were described in an earnest address by Mr. Jeffrey, whose labours as student-missionary to the congregation during the past eighteen months, were spoken of in terms of warm commendation in the session's report, in which it was stated that he had proved himself eminently fitted for the work to which he had dedicated himself. The adoption of the different reports was moved by Mr. Taylor, seconded by Mr. Aitken, and unanimously agreed to. Rev. Dr. W. P. Mackay, of Hull, spoke on Christian giving, and Mr. George Duncan advocated increased liberality on the part of the congregation.

— The thirty-fourth annual meeting of the Queen's-road congregation, Brighton, was held on Friday, Rev. A. J. Ferguson, of Lewes, in the chair. The report read by Mr. G. Homewood spoke of the removal of the pastor, the Rev. A. B. Mackey. The year began and ended hopefully, for on Thursday of the present week the induction of their new pastor, the Rev. William Fraser, takes place. Although the congregation were some months without a settled pastor, the attendance and finance had been well kept up. The total receipts amounted to £1,020 9s. 5d., and the various branches of Christian work, such as the Sabbath-schools, Missionary and sustentation fund, the Dorcas, Working, and Young Men's Societies, and the local St. Andrew's Mission Station in Thomas-street (one of the poorest districts in the town), were all in a vigorous condition. During the evening several of the office bearers and members gave interesting addresses respecting the various agencies, and especially the mission-station, where, by the liberality of a friend, a good meal of porridge is given to the poor twice a week during the winter months.

— Intelligence has been received from Sierra Leone of the death of Dr. Bushnell, the well-known American missionary.

— Rev. Alexander Webster, lecturing on Sunday evening in St. David's, Edinburgh, remarked that the spirit of advancement was abroad, and it had come to be felt that many of our former pulpit statements and pulpit conceptions about God and His ways would have either to be given up, or revised and corrected, in order to make them square with the discoveries of science, and the results arrived at by Bible criticism.

— A correspondent, whose name we withhold, writing on the question of "lapsed" Presbyterians, says:—"As the secretary of a Presbyterian Young Men's Society, I could give some information why so many young men lapse into other congregations. I would suggest that the committee should invite information from independent sources, and then, probably, they would learn why it is Presbyterianism is not so successful as it might be."

— Rev. J. R. McDougal, of Florence, has secured a central building in Venice, where services in Italian, and occasionally in English, will be held.

— The congregation of the Broadway Tabernacle, New York (Dr. W. M. Taylor's), during the past year, have raised £800 for foreign missions.

— A correspondent of the *Record* says he "should really like to know where is the sin of a lawfully-ordained Scotch Presbyterian minister preaching in an English Church pulpit." This is a problem not easy of solution.

— The Richmond congregation have been celebrating the first anniversary of the settlement of the Rev. John Mauchlen. The pastor presided over the social gathering, at which reports were read showing that the young congregation is in a very hopeful condition. The membership has more than doubled since Mr. Mauchlen's ordination, whilst spiritual results have been such as to call forth the deepest gratitude. In the course of the evening Mr. Mauchlin was asked to accept of the present of a harmonium which had been forwarded to his house. Addresses were delivered by the Revs. Dr. Morison, George Drysdale, and Mr. G. B. Bruce.

— The memorial stone of a new church for the North United Presbyterian congregation, Perth, has just been laid. The building will cost £7,000. A new United Presbyterian Church was opened in Regent-street, Portobello, on Sunday, forming an additional place of worship in the town.

WESLEYAN.

— St. John's-square Chapel, the position of which has been greatly improved by the opening of the new Clerkenwell-road, is to be renovated and impr oved. A sale of goods has been held which has realised £120 for the object aimed at, which includes the removal of the existing debt.

— The Rev. W. Gooderidge, of Brentford, lectured on the 14th inst. at Bow-road Chapel, on "Character." The Rev. W. O. Simpson and the Rev. E. A. Telfer have also lectured at the same place.

— The London Welsh Circuit reports an increase of 25 members for the quarter. A class is to be established in Camden-town in connection with the mission. Special services have been held in the Lecture Hall of the Young Men's Christian Association in Aldersgate-street, and also at Shaftesbury Hall, which have been largely attended and very successful.

— At Sandhurst, Berks, the Rev. Dr. Punshon recently gave his lecture on "Daniel," in aid of various building schemes which are on foot. The collection realised £20. The prospect of the circuit generally is deemed very good.

— At Lewes an entertainment—one of a series given annually for some time past by local friends—took place in aid of the funds of the Children's Home, London, the sum of £7 9s. being realised.

— The Peterborough Circuit reports a small decrease of members. Messrs. Pearson and Thurston are the circuit stewards for the current year.

— The Southend Chapel, Leeds-road, Bradford, has been opened, the first sermon being preached by the Rev. Chas. Garrett. The building is Italian in style, and will seat nearly 1,000 persons. The chapel and schools have cost about £5,000.

— At Spalding a bazaar and christmas tree have been held in the Corn Exchange, and a sum of about £100 has been raised on behalf of the furnishing-fund for the ministers' new houses.

— A new school chapel in the Rockingham-road, Kettering, has been opened. The building will seat 300 persons, and will cost about £650. The Rev. W. Gooderidge preached the opening sermon, and gave a lecture in the evening on "Rounds in the Ladder of Success."

— A new Wesleyan educational establishment is to be opened at Harrogate, to be called the Harrogate College. It will be a proprietary school, like Wesley College, Sheffield, and the Collegiate Institution at Taunton, but the leading official ministers of the district will take an active part in the management. Mr. Ed. Rust, B.A., is the head master.

Mr. Stokes of the Royal Polytechnic is applying his system of memory to the removal of some well known difficulties connected with the study of languages, especially in relation to the genders of French and German nouns, upon which he has published two amusing little pamphlets.

BIRTHS.

EUSTACE.—Jan. 15, at Hillside, Wimbledon, the wife of the Rev. J. M. Eustace, of a son.

FURNEAUX.—Jan. 14, at Hillside, Marlborough, the wife of the Rev. W. M. Furneaux, of a daughter.

HAWKINS.—Jan. 17, at Amoy, China, the wife of the Rev. W. W. Hawkins (late Chaplain Foo-Chow), of twins.

VALPY.—Jan. 16, at Burmarsh Rectory, Folkestone, the wife of the Rev. J. C. W. Valpy, of a daughter.

MARRIAGES.

ANDERTON—ASQUITH.—Jan. 14, at St. Mary's Congregational Church, Morley, by the Rev. W. E. Anderton, M.A., George Herbert Anderton, of Kilpin Lodge, Howden, to Laura Elizabeth, second daughter of Joshua Asquith, Esq., Mount Pleasant, Morley.

ANDREW—BRINSLEY.—Jan. 7, at Waterloo Congregational Church, Liverpool, by the Rev. G. S. Reaney, of Reading, assisted by the Rev. T. Hodgkinson, of Waterloo, Archibald, eldest son of the late Richardson Andrew, Esq., of Prestbury Hall, Macclesfield, to Annie, eldest daughter of the late Charles Brinsley, Esq., of Macclesfield.

EWING—HENDERSON.—Jan. 13, at West-park, Dundee, by the Rev. James Ewing, father of the bridegroom, assisted by the Rev. A. H. Reid, the Rev. John F. Ewing, Free West Church, Glasgow, to Agnes, eldest daughter of Alexander Henderson, Esq.

FLOWER—WALKER.—Jan. 15, at Union Chapel, Islington, by the Rev. Henry Allon, D.D., assisted by the Rev. John Flower, late of Beccles, Suffolk (father of the bridegroom), the Rev. Alfred Flower, Kidderminster, to Jeannie Maclure, daughter of William Walker, Esq., 13, Aberdeen-park, Highbury, N.

HACKING—BENSLEY.—Jan. 20, at Clarence-street Chapel, Morecambe, by Rev. Silas Walmsley, Rev. James E. Hacking, United Methodist Free Church minister, Parkgate, to Jane, eldest daughter of the late Rev. C. Bensley, Methodist Free Church minister.

KING—WILSON.—Jan. 8, at 1, Union-terrace, Aberdeen, by the Rev. John Wilson (brother of the bride), Rev. Alexander King, Tientsin, China, to Lizzie, elder daughter of the late Robert Wilson, bookseller, Aberdeen.

LOUGH—MILLS.—Jan. 14, at the parish church of St. Thomas', Portman-square, W., by the Rev. H. R. Hawels M.A., Thomas Lough, of Surbiton, to Edith Helen, youngest daughter of the late Rev. John Mills.

SMITH—WALLIS.—Jan. 13, at the Friends' Meeting House, Reading, William Henry, second son of Mr. J. J. Smith, of Wickham Hall, Witham, Essex, to Elizabeth Ann, eldest daughter of Henry Wallis, Dorset Villa, Reading.

SNELGAR—MACLAURIN.—Jan. 13, at the Countess of Huntingdon's Church, Brighton, by the Rev. — Joscelyne, Thomas Yallowley Snelgar, to Maria Louisa, youngest daughter of the late William Maclaurin, Esq. No cards.

DEATHS.

ANDREW.—Jan. 9, at Breedon-on-the-Hill, Leicestershire Sarah, the wife of Mr. Wm. Andrew, late of Belton, Rutland, aged 63 years.

CURWEN.—Jan. 17, at Workington House, Upton, London, E., Mary, the wife of Rev. John Curwen, aged 59.

GLADSTONE.—Jan. 16, at Cologne, Helen Jane, youngest daughter of the late Sir John Gladstone, Bart., and of Ann, his wife, aged 65.

LOCKHART.—At 84, Holland-road, Kensington, W., suddenly of acute bronchitis, Robert Lockhart, late of Liverpool, aged 58 years.

MALDEN.—Jan. 20, at Great Coram-street, in her 44th year, Emma, wife of Benjamin J. Malden, and second daughter of Joseph Vaughan Hill, of Bond-street, Claremont-square. Friends will please accept this intimation.

MECHI.—Jan. 17, at Chiswick, aged 85, Miss Louisa Mechi, the only surviving sister of Mr. J. J. Mechi, of Tiptree Hall, Essex.

MOGRIDGE.—Jan. 13, at his residence, 83, Shepperton-road, Islington, N., in his 66th year, George Bloomer Mogridge, eldest and only surviving son of the late George Mogridge, of Kingsland, better known as "Old Humphrey."

MORETON.—Jan. 18, in his 81st year, the Hon. Algernon Thomas Moreton, second surviving son of the late Earl of Ducie.

PULLEN.—Jan. 15, at 30, Britannia-road, Fulham, David Pullen, age 51, Assistant Secretary of the Smithfield Club.

PUSEY.—Jan. 18, at Christ Church, Oxford, after a few hours' illness, Philip Edward Pusey, M.A., only son of the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, aged 49.

ROUPELL.—Jan. 16, at 17, Bryanston-street, Portman-square, in his 76th year, the Rev. Francis Pooley Roupell, M.A., Camba., Rector of Walton-on-the-Hill, in the county of Surrey.

SIMPSON.—Jan. 15, at 12, Vernon-street, Ann McLeod Nicholson, the beloved wife of A. L. Simpson, D.D., Derby.

STOUGHTON.—Jan. 13, at 80, Loftus-road, Shepherd's-bush Eliza Stoughton, the beloved wife of H. R. Stoughton.

WILKERSON.—Jan. 11, at Orwell, Cambs., Sarah, the beloved wife of Samuel Wilkerson, aged 57.

WRIGHTSON.—Jan. 17, at 53, Green-street, the Rev. Henry Wrightson, aged 76.

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Conducted by Professor W. B. TODHUNTER, M.A. (Gold Medallist) University of London, and Fellow of University College, London. Formerly of Cheshunt College.

In addition to the usual Classical, Mathematical, and English subjects and French, which is studied daily, instruction in Science forms a part of the regular work of the upper classes. The French, German, drawing, and painting are taught by Dr. Adelstein, Professor of Modern Languages, Drawing, and Painting at the Royal Polytechnic, London. Inclusive terms from £45 per annum.

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PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.

Ten miles from London, and three from the Crystal Palace.

Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.

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Each class has a separate room and teacher.

A gymnasium has been added, and outdoor exercise is much encouraged.

Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

MANOR HOUSE SCHOOL, CLAPHAM, S.W.

Head Master—F. C. MAXWELL, M.A. (Cantab.).
Second Master—R. H. CHOPE, B.A. (Lond.).

Pupils are prepared for the Cambridge Local, the Law and Medical Examinations, the Civil Service, and the Universities.

Besides the usual subjects, Greek, German, Natural Science, Drawing, Singing, and Swimming are included in the ordinary school fees.

The School is limited to 100 boys (30 of whom are Boarders); present numbers, 95.

Prospectus, &c., on application.

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Seven Minutes by rail from Bournemouth.
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The Educational Training in this Establishment is comprehensive, thorough, and discriminating, based on the Word of God, and in harmony with the advancing requirements of the times.

Terms moderate. Prospectus on application.

The next Session will commence on Thursday, Jan. 22nd.

Established twenty-five years.

University School, Hastings.

MR. JOHN STEWART has the pleasure of informing his friends that he has secured the help of the Rev. B. B. WILLIAMS, late of Chichester.

The New Lower School, under the care of Mrs. Butler (wife of Mr. Edward A. Butler, B.A., B.Sc.), will be opened at Christmas.

The following successes at public examinations have been achieved by boys from this school during the last nine months:—

London University, First B.A....	1
" " Matriculation in Honours ...	3
" " " 1st Division ...	3
Cambridge Local Examination, Seniors	8
" " " Juniors	14
College of Preceptors, First Class*	6
" " Second "	23
" " Third "	14

* With the 1st Prize for Mathematics.

August, 1879.

CAMBRIDGE HOUSE, Cornwallis Gardens, Hastings.

A SCHOOL for LADIES, conducted by Mrs. WILLIAMS (wife of the Rev. B. B. Williams). Prospectus on application.

HIGHBURY HOUSE SCHOOL ST. LEONARDS-ON-SEA.

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BOURNEMOUTH. — MILVERTON COLLEGE for the Daughters of Gentlemen, will OPEN January 27, 1880. High-class education, and intellectual culture combined with Christian training.

References kindly permitted to Rev. Dr. Alex. McLaren, Manchester; Rev. W. Griffith, West Croydon; Rev. Francis Tucker, B.A., London, and others.

Prospectus on application to the Principal.

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THE SCHOOL for YOUNG LADIES, lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.

References kindly permitted to the Rev. R. W. DALE, Birmingham.

ALLESLEY PARK COLLEGE, Warwickshire. 2½ miles from Coventry station.

More than 30 years' very successful career.

Apply for prospectus and other papers to Thomas Wyles, F.G.S., &c.

A preparatory school, separate, for little boys.

Next term begins January 20th.

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PRINCIPALS—Mrs. and the Misses SIMON.

Prospectuses and Report from the Principals, or the Rev. J. S. Simon, 43, Francis-road, Birmingham.

The NEXT TERM commences on WEDNESDAY, the 21ST JANUARY.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

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Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

HIGH-CLASS EDUCATION.—Strictly Select. Number Limited to Ten. PUPILS PREPARED for the Legal, Medical, and London University Examinations, Indian and Home Civil Service.—Rev. A. C. Todd, The Manse, Tattenhall, Cheshire.

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THE REV. H. J. CHANCELLOR receives a limited number of pupils to board and educate. The course of instruction includes the subjects required for the University Local Examinations. The year is divided into three terms. The principal is assisted by resident and visiting masters. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Attention is given by the principal to the religious and moral training of the pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

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Conducted by Mrs. MARTIN and her Daughter.

Assisted by Masters, and Qualified English and Foreign Governesses.

Pupils prepared annually for the Cambridge Local and other Examinations.

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PRINCIPAL—Mr. M. JACKSON.

The Pupils are most successfully prepared for the Universities, the Professions, the Oxford Local Examinations, the Civil Service, and Business. Great attention is also given to their health and moral training.

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Prospectuses and Honour Lists on application.

LADIES' SCHOOL, YORK HOUSE, HARBORNE, near BIRMINGHAM.

Principal, Miss DAVIS, assisted by efficient Professors and Governesses.

References kindly permitted to Rev. J. Angus, D.D., President of Regent's-park College; Rev. J. Trafford, M.A., late President of Serampore College; Rev. A. North, Harborne; and others. Terms moderate. Prospectus on application.

OXFORD COUNTY MIDDLE-CLASS SCHOOL (HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.

References to parents in all parts of England.

Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

LADIES' COLLEGE, ANGLESEA HOUSE, IPSWICH.

Fees from 40 to 60 guineas, including lessons of Certificated Governesses, and Professors in English, Music, Singing, Dancing, the Languages, Drawing Science Lectures. High school system of teaching Preparation for Cambridge Local and College Preceptors' Examinations.

Home comforts and careful supervision.

Principal—Miss BUTLER.

The Spring Term commences on the 27th inst.

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Principal—THEOPHILUS D. HALL, M.A., Classical Gold Medallist of the Univ. of Lond.; formerly Tutor in Lancashire Independent College.

The School is visited annually by Examiners from one of the Universities; and the Upper Forms are prepared for the Oxford Local and other Examinations.

Terms (inclusive): 75 and 80 guineas.

FOREST HOUSE SCHOOL.—STUDIES RESUMED on the 20th inst. Healthy neighbourhood, near Epping Forest. Terms moderate.

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The NEXT TERM will begin on WEDNESDAY, January 21st.

Classics, Frederick Stock, M.A., D.Lit.; Mathematics and Natural Philosophy, John Bridge, M.A., Lond.; English Subjects, Mr. Archibald Ballantyne; German, F. Althaus, Ph.D.; French, M. Dardelle; Chemistry, Mr J. Guppy; Drawing, Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School, London; Writing, C. F. King, B.A., Lond.; Music and Class-singing, Miss C. Squire, R.A.M.; Gymnastics and Fencing, Mr. A. Winterbottom; Dancing, Miss Mary Birch. Junior classes under the tuition of Miss E. F. Squire and the Misses Case.

Present number of pupils, 18 boys and four girls, with an extra class of students working for the Lond. Univ. Examinations.

There is a vacancy for a Junior Assistant Master to superintend in play hours, and in preparation time.

GREAT YARMOUTH COLLEGE.—Head master—Mr. DANIEL TOMKINS. Five resident masters. 187 pupils, whilst at this school, have passed the Oxford or Cambridge Local Examinations, 98 in Honours, 24 First Class, 64 Distinctions. Large detached school-room and class-rooms. Every facility afforded for out-door games and sea bathing. Diet and domestic arrangements specially attended to. References to parents of pupils. Spring term begins 27th inst. Fees from 35 guineas.

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2,175 policies issued for	£456,450
New annual premium income	13,099

BUSINESS IN FORCE.

24,283 policies in force for.....	£4,437,084
Annual premium income	133,446

DEATH CLAIMS, &c.

Death claims, including matured policies and bonuses paid in year	£53,759
From commencement paid for claims	485,534

ACCUMULATED FUND.

Added in the year.....	£60,689
Increasing the fund to	624,446

Average Reversionary Bonus for 24 years, ONE-AND-A-QUARTER per Cent. per Annum.

Policies payable in lifetime. Separate use Policies. Non-forfeiture Policies by Limited Payments.

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3rd Issue at £2 prem.	4,000 shares.	100,000
4th Issue at £3 prem.	4,000 shares.	100,000
5th Issue at £4 prem.	4,000 shares.	100,000
6th Issue at £5 prem.	1,524 shares.	37,600
	21,524	£537,600

The Sixth Issue of 4,000 shares, £25, at £5 per share premium. 1,524 have been already allotted, and the remainder are in course of allotment.

The present premium has been fixed to place on a fair level the old shareholders and the present entrants.

Further profitable re-sales have been made.

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